

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ۝ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۝ نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۝ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ۝ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۝ وَاللَّهُ عَزِيزٌ ذُو انْقِصَامٍ ۝ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۝

Sūrah Al 'Imrān (The Family of 'Imrān) 3

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. Allāh! *Lā ilāha illa Hurva* (none has the right to be worshipped but He), *Al-Hayyuul-Qayyūm* (the Ever Living, the One Who sustains and protects all that exists). 3. It is He Who has sent down the Book (the Qur'ān) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Taurāt (Torah) and the Injil (Gospel), 4. Aforetime, as a guidance to mankind. And He sent down the Criterion [of judgement between right and wrong (this Qur'ān)]. Truly, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, for them there is a severe torment; and Allāh is All-Mighty, All-Able of Retribution. 5. Truly, nothing is hidden from Allāh, in the earth or in the heaven.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ		الْكَتَابِ		الْقَيُّومِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
الْعَمَّ	اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Alif-Lam-Mim	Allah	(there is) no god	but He	the Ever-Living	the Sustainer
نَزَلَ عَلَيْكَ		الْكِتَابَ	بِالْحَقِّ	مُصَدِّقًا	لِّمَا
He sent down to you		the Book	with truth	confirming	what
(is) before it					

هَدًى	مِنْ قَبْلُ	وَالْإِنْجِيلَ	وَأَنْزَلَ التَّوْرَةَ
(as) a guidance	before (this)	and the Gospel	and He sent down the Torah
إِنَّ الَّذِينَ كَفَرُوا	وَأَنْزَلَ الْفُرْقَانَ		لِلنَّاسِ
indeed those who disbelieved	and He sent down the Criterion (the Qur'ān)		for mankind
عَزِيزٌ	وَاللَّهُ	شَدِيدٌ	عَذَابٌ
(is) All-Mighty	and Allah	severe	(is) a torment
لَهُمْ	بِآيَاتِ اللَّهِ	إِنَّ اللَّهَ	ذُو أَنْفِقَامٍ
for them	in (the) Verses (of) Allah	indeed Allah	All-Able of Retribution
شَيْءٌ	عَلَيْهِ	لَا يَخْفَى	فِي الْأَرْضِ
anything	from Him	is not hidden	in the earth
	فِي السَّمَاءِ	وَلَا	فِي الْأَرْضِ
	in the heaven	and not	in the earth

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۖ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۚ

6. He it is Who shapes you in the wombs as He wills. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. 7. It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkām* (commandments), *Al-Farā'id* (obligatory duties) and *Al-Hudūd* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

هُوَ	الَّذِي	يُصَوِّرُكُمْ	فِي الْأَرْحَامِ	كَيْفَ يَشَاءُ	لَا إِلَهَ
He (it is)	Who	shapes you	in the wombs	how He wills	(there is) no god
إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ	هُوَ	الَّذِي	أَنْزَلَ عَلَيْكَ
but He	the All-Mighty	the All-Wise	(it is) He	Who	sent down to you
الْكِتَابِ	مِنْهُ	ءَايَاتٍ	مُحْكَمَاتٍ	هُنَّ	أُمُّ
the Book	of it	(are) Verses	absolutely clear	which (are)	(the) basis
وَأُخَرُ	مُتَشَبِهَاتٍ	فَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	زَيْغٌ	
and others	(are) not clear	so as for those	in whose hearts	(is) perversity	
فَيَتَّبِعُونَ	مَا تَشَبَهَ	مِنْهُ	ابْتِغَاءَ	الْفِتْنَةِ	وَابْتِغَاءَ
[so] they follow	what is unclear	of it	seeking	[the] mischief	and seeking
تَأْوِيلِهِ	وَمَا يَعْلَمُ تَأْوِيلَهُ	إِلَّا اللَّهُ			
its (real) meaning	and (does) not know its (real) meaning	except Allah			
وَالرَّاسِخُونَ	فِي الْعِلْمِ	يَقُولُونَ	ءَأَمَّا بِهِ	كُلُّ	
and those who are firmly rooted	in knowledge	they say	we believe in it	all	
مِّنْ عِنْدِ	رَبِّنَا	وَمَا يَذْكُرُ	إِلَّا	أُولَئِكَ	الَّذِينَ
(is) from	our Lord	but (do) not heed	except	men	(of) understanding

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ إِنَّ الَّذِينَ كَفَرُوا لَنُغْنِيَنَّ عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمُ وَقُودُ النَّارِ ﴿١٠﴾

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise." 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allāh; and it is they who will be fuel of the Fire.

رَبَّنَا	لَا تُغَيِّرْ قُلُوبَنَا	بَعْدَ	إِذَا	هَدَيْتَنَا	وَهَبْ
our Lord	(do) not deviate our hearts	after	[when]	You have guided us	and grant
لَنَا	مِنْ لَدُنْكَ	رَحْمَةً	إِنَّكَ	أَنْتَ الْوَهَّابُ	رَبَّنَا
[to] us	from Yourself	mercy	indeed You	[You] (are) the Bestower	our Lord
إِنَّكَ	جَامِعٌ	النَّاسِ	لِيَوْمٍ	لَا رَيْبَ	فِيهِ
surely You	(will) gather	mankind	on a Day	(there is) no doubt	in it
لَا يُخْلِفُ الْوَعْدَ	إِنَّ الَّذِينَ كَفَرُوا	لَنْ تُغْنِيَ			
(does) not break (His) Promise	indeed those who disbelieved	will never avail			
عَنْهُمْ	أَمْوَالُهُمْ	وَلَا أَوْلَادُهُمْ	مِنْ اللَّهِ شَيْئًا	وَأُولَئِكَ	
[for] them	their wealth	and not their offspring	anything from Allah	and those	
هُمْ	وَقُودُ	النَّارِ			
[they]	(are) fuel	(of) the Fire			

كَذَابِ ۖ آلِ فِرْعَوْنَ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ الْأَتَقَاتِ فِئَةٌ تَقْتُلُ فِي سَبِيلِ اللَّهِ ۖ وَآخَرَىٰ كَافِرَةٌ ۖ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَىٰ الْعَيْنُ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ ۚ مَنْ يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allāh seized (destroyed) them for their sins. And Allāh is Severe in punishment. 12. Say (O Muhammad ﷺ) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest." 13. There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e. the battle of Badr). One was fighting in the Cause of Allāh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their

number (although they were thrice their number). And Allāh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand.

كَذَابٍ	ءَالٍ	فِرْعَوْنَ	وَالَّذِينَ	مِنْ قَبْلِهِمْ
like (the) behaviour	(of the) people	(of) Pharaoh	and those	before them
كَذَّبُوا بِآيَاتِنَا	فَأَخَذَهُمُ اللَّهُ	يَذُنُّهُمْ	وَاللَّهُ	
they belied Our Verses (revelation)	so Allah seized them	for their sins	and Allah	
شَدِيدٌ	أَلْعَابِ	قُلْ	لِلَّذِينَ كَفَرُوا	سَتُغْلَبُونَ
(is) Severe	(in) punishment	say	to those who disbelieved	you shall be over powered
وَتُحْشَرُونَ	إِلَىٰ جَهَنَّمَ	وَيَسِّرَ الْيَمَّادُ	قَدْ كَانَ	لَكُمْ
and gathered	to Hell	and (that) is an evil resting place	indeed was	for you
ءَايَةٌ	فِي فِتْنَتَيْنِ الَّتِي تَقَاتَا	فِيهِ تَقَاتِلُ		
a sign	in two groups which met (in combat)	one group was fighting		
فِي سَبِيلِ اللَّهِ	وَأُخْرَىٰ	كَافِرَةٌ	يَرَوْنَهُمْ	
in (the) Way (of) Allah	and the other	(was of) disbelievers	they were seeing them	
مَثَلَيْهِمْ	رَأَىٰ أَلْعَيْنِ	وَاللَّهُ يُؤَيِّدُ	بِنَصْرِهِ	مَنْ يَشَاءُ
twice of them	(with) their own eyes	and Allah supports	with His Victory	whom He wills
إِنَّ فِي ذَلِكَ	لَعِبْرَةً	لِّأُولِي	الْأَبْصَارِ	
indeed	surely (is) a lesson	for those who have	(understanding) eyes (to see)	

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْأَفْئِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ ﴿١٦﴾ قُلْ أُوْنِيْكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّتْ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٧﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers) with Him. 15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqūn* (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwājun Mutahharatun* (purified mates or wives). And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves."

زَيْنَ النَّاسِ	حُبُّ	الشَّهَوَاتِ	مِنَ النِّسَاءِ	وَالْبَنِينَ
beautified for people is	(the) love	(of) things they covet	from women	and children
وَالْقَنْطَرِ	الْمُقَنْطَرَةِ	مِنَ الذَّهَبِ	وَالْفِضَّةِ	وَالْحَيْلِ
and heaps	stored up	of gold	and silver	and horses
وَالْأَنْعَمِ	وَالْحَرِثِ	ذَلِكَ	مَتَعُ	الْحَيَوَةِ
and cattle	and tilled land	that (are)	possessions	(of) the life
وَاللَّهِ	عِنْدَهُ	حُسْنُ	الْمَأْتَابِ	قُلْ
but Allah	with Him	(is the) excellent	abode to return	say
بِخَيْرٍ	مِّنْ ذَلِكَ	لِلَّذِينَ اتَّقَوْا	عِنْدَ	رَبِّهِمْ
of better	than that	for those who fear	with	their Lord
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَأَزْوَاجٌ
flow beneath which	[the] rivers	they (will) abide forever	therein	and spouses
مُطَهَّرَةٌ	وَرِضْوَانٌ	مِّنَ اللَّهِ	وَاللَّهُ	بَصِيرٌ
pure	and Pleasure	of Allah	and Allah	(is) All-Seer of (His) slaves

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ
وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ شَهِدَ
اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ ﴿١٨﴾

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allāh. Those who spend (give the *Zakāt* and alms in the way of Allāh) and those who pray and beg Allāh's Pardon in the last hours of the night. 18. Allāh bears witness that *Lā ilāha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

الَّذِينَ يَقُولُونَ رَبَّنَا	إِنَّا آمَنَّا	فَاغْفِرْ	لَنَا	ذُنُوبَنَا
those who say	indeed we have believed	so forgive	[for] us	our sins
وَقِنَا	عَذَابَ	النَّارِ	الصَّابِرِينَ	وَالصَّادِقِينَ
and save us	(from the) punishment	(of) the Fire	the patient	and the truthful
وَالْقَانِتِينَ	وَالْمُنْفِقِينَ	وَالْمُسْتَغْفِرِينَ		
and the obedient	and those who spend	and those who pray for forgiveness		
بِالْأَسْحَارِ	شَهِدَ اللَّهُ أَنَّهُ	لَا إِلَهَ	إِلَّا هُوَ	
in the early morning	Allah bears witness that	(there is) no god	but He	
وَالْمَلَائِكَةُ	وَأُولُوا	الْعِلْمِ	قَائِمًا	بِالْقِسْطِ
and the angels	and men	(of) knowledge	standing firm	on justice
لَا إِلَهَ	إِلَّا هُوَ	الْعَزِيزُ	الْحَكِيمُ	
(that there is) no god	but He	the All-Mighty	the All-Wise	

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بَيَّاتٍ اللَّهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَاسَلَمْتُ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

19. Truly, the religion with Allāh is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayāt* (proofs, evidences, verses, signs, revelations, etc.) of Allāh, then surely, Allāh is Swift in calling to account. 20. So if they dispute with you (Muhammad ﷺ) say: "I have submitted myself to Allāh (in Islam), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allāh in Islam)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allāh is All-Seer of (His) slaves.

إِنَّ الدِّينَ	عِنْدَ اللَّهِ	الْإِسْلَامَ	وَمَا اخْتَلَفَ	الَّذِينَ أُوتُوا
truly the religion	with Allah	(is) Islam	and (did) not differ	those who were given
الْكِتَابَ	إِلَّا	مِنْ بَعْدِهَا	جَاءَهُمْ	الْعِلْمَ
the Scripture	except	after	had come to them	[the] knowledge
بَغْيًا	بَيْنَهُمْ	وَمَنْ يَكْفُرْ	بَيَّاتِ اللَّهِ	
(through) transgression	among themselves	and who disbelieves	in (the) Signs (of) Allah	
فَإِنَّ اللَّهَ	سَرِيعٌ	الْحِسَابِ	فَإِنْ حَاجُّوكَ	فَقُلْ
then verily Allah	(is) Swift	(in) reckoning	so if they argued with you	then say
أَسَلَّمْتُ وَجْهِي	لِلَّهِ	وَمَنْ	اتَّبَعَنِي	وَقُلْ
I have submitted my face	to Allah	and who	followed me	and say
لِلَّذِينَ أُوتُوا	الْكِتَابَ	وَالْأُمِّيِّينَ	ءَأَسَلَّمْتُ	
to those who were given	the Scripture	and illiterates	(do) you submit yourselves?	
فَإِنْ أَسَلَّمُوا	فَقَدْ أَهْتَدَوْا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	
so if they submit	then indeed they are rightly guided	but if they turn away	then only	
عَلَيْكَ	أَبْلَغُ	وَاللَّهُ	بَصِيرٌ بِالْعِبَادِ	
upon you	(is) to convey	and Allah	(is) All-Seer of (His) slaves	

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ

الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾
 الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٢﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ
 يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

21. Verily, those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and kill the Prophets without right, and kill those men who order just dealings,... then announce to them a painful torment.
 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allāh to settle their dispute, then a party of them turned away, and they are averse.

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ		بَيِّنَاتٍ مِّنَ اللَّهِ		إِنَّ الَّذِينَ يَكْفُرُونَ	
without		and slay the Prophets		in (the) Verses (of) Allāh	
verily those who disbelieve		حَقِّ		وَيَقْتُلُونَ الَّذِينَ	
right		and slay those who		of the people	
فَبَشِّرْهُمْ		يَأْمُرُونَ بِالْقِسْطِ		أُولَئِكَ	
then give them tidings		command [with] justice		they	
عَذَابٍ		أَلِيمٍ		الَّذِينَ	
of a torment		painful		(are) those	
حِطَّتْ أَعْمَالُهُمْ		وَالْآخِرَةِ		وَمَا	
whose works went to waste		in this world		and not	
لَهُمْ		أَلَمْ تَرَ		إِلَى الَّذِينَ	
they (will) have		(have) you not seen?		[to] those who	
أُوتُوا نَصِيبًا		يُدْعَوْنَ		إِلَى كِتَابِ اللَّهِ	
have been given a portion		of the Scripture		to (the) Book (of) Allāh	
لِيَحْكُمَ بَيْنَهُمْ		ثُمَّ يَتَوَلَّى فَرِيقٌ		مُّعْرِضُونَ	
to judge between them		then turns away a party		and they	
وَهُمْ		مِنْهُمْ		(are) averse	

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا

يَفْتَرُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them. 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly. 26. Say (O Muhammad ﷺ): "O Allāh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

ذَٰلِكَ	بِأَنَّهُمْ قَالُوا	لَن تَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَّعْدُودَاتٍ
this	(is) because they say	will never touch us	the Fire	but (for) days	numbered
وَعَرَّهُمْ	فِي دِينِهِمْ	مَا كَانُوا	يَفْتَرُونَ ﴿٢٤﴾	كَيْفَ	
and deceived them	in their religion	what they used to	invent	then how	
إِذَا	جَمَعْنَاهُمْ	لِيَوْمٍ	لَّا رَيْبَ	فِيهِ	
when	We shall gather them	on a Day	(there is) no doubt	about which	
وُفِّيَتْ	كُلُّ	نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	
and would be paid in full	every	person	what he has earned	and they	
لَا يُظْلَمُونَ ﴿٢٥﴾	قُلِ اللَّهُمَّ	مَلِكُ	الْمُلْكِ	تُؤْتِي الْمُلْكَ	
would not be wronged	say O Allah	Lord	(of) the dominion	You give the dominion	
مَنْ تَشَاءُ	وَتَنْزِعُ الْمُلْكَ	مِمَّن تَشَاءُ	وَتُعِزُّ		
(to) whom You will	and take away the dominion	from whom You will	and You exalt		
مَنْ تَشَاءُ	وَتُذِلُّ	مَنْ تَشَاءُ	بِيَدِكَ	الْخَيْرُ	
whom You will	and You humiliate	whom You will	in Your Hand	(is) the good	

إِنَّكَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ
verily You	over every	thing	(are) All-Powerful

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾ لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتَهُ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account). 28. Let not the believers take the disbelievers as *Auliya* (supporters, helpers) instead of the believers, and whoever does that, will never be helped by Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself (His punishment), and to Allāh is the final return.

تُولِجُ اللَّيْلَ	فِي النَّهَارِ	وَتُولِجُ النَّهَارَ	فِي اللَّيْلِ
You enter the night	into the day	and You enter the day	into the night
وَتُخْرِجُ الْحَيَّ	مِنَ الْمَيِّتِ	وَتُخْرِجُ الْمَيِّتَ	مِنَ الْحَيِّ
and You bring the living	out of the dead	and You bring the dead	out of the living
وَتَرْزُقُ	مَنْ تَشَاءُ	بِغَيْرِ	حِسَابٍ
and You give sustenance	(to) whom You will	without	measure (account)
لَا يَتَّخِذُ الْمُؤْمِنُونَ	الْكَافِرِينَ	أَوْلِيَاءَ	مِنْ دُونِ الْمُؤْمِنِينَ
let not the believers take	the disbelievers	(as their) allies	(of) the believers instead
وَمَنْ	يَفْعَلْ ذَلِكَ	فَلَيْسَ	مِنَ اللَّهِ
and whoever	does that	then he is not	from Allah
إِلَّا	فِي شَيْءٍ	وَيُحَذِّرُكُمُ اللَّهُ	نَفْسَهُ
except	in anything	and Allah warns you	(of) Himself
أَنْ تَتَّقُوا	مِنْهُمْ	تُقَاتَهُ	
that you fear	from them	(for) protection	

وَالِىَّ اللَّهُ الْمَصِيرُ ﴿٣٠﴾

and to Allah (is) the final return

قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾

29. Say (O Muhammad ﷺ): "Whether you hide what is in your breasts or reveal it, Allāh knows it, and He knows what is in the heavens and what is in the earth. And Allāh is Able to do all things." 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allāh warns you against Himself (His punishment) and Allāh is full of kindness to (His) slaves.

قُلْ	إِنْ تَخْفَوْنَ	مَا	فِي صُدُورِكُمْ	أَوْ تُبْدُوهُ	يَعْلَمُهُ اللَّهُ
say	whether you conceal	what	(is) in your breasts	or you reveal it	Allah knows it
وَيَعْلَمُ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَاللَّهُ	
and He knows what	(is) in the heavens	and what	(is) in the earth	and Allah	
عَلَى كُلِّ شَيْءٍ	قَدِيرٌ ﴿٣٠﴾	يَوْمَ	تَجِدُ كُلُّ	نَفْسٍ	
thing over every	(is) All-Powerful	(on the) Day (when)	shall find every	soul	
مَّا عَمِلَتْ	مِنْ خَيْرٍ	مُحْضَرًا	وَمَا عَمِلَتْ	مِنْ سُوءٍ	
what it has done	of good	confronted	and what it has done	of evil	
تَوَدُّ لَوْ	أَنَّ بَيْنَهَا	وَبَيْنَهُ	أَمَدًا	بَعِيدًا	
it will wish [if]	that (there were) between it	and between that	a distance	great	
وَيُحَذِّرُكُمُ اللَّهُ	نَفْسَهُ	وَاللَّهُ	رَءُوفٌ بِالْعِبَادِ ﴿٣١﴾		
and Allah warns you	(of) Himself	and Allah	(is) Very Kind to (His) slaves		

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾ إِنَّ اللَّهَ أَصْطَفَىٰ
 ءَادَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ ʿIMRĀNَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ذُرِّيَّةٌ مِّنْ بَعْضِ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

31. Say (O Muhammad ﷺ to mankind): "If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow the Qur'ān and the *Sunnah*), Allāh will love you and forgive you your sins. And Allāh is Oft-Forgiving, Most Merciful." 32. Say (O Muhammad ﷺ): "Obey Allāh and the Messenger (Muhammad ﷺ)." But if they turn away, then Allāh does not like the disbelievers. 33. Allāh chose Adam, Nūh (Noah), the family of Ibrāhīm (Abraham) and the family of ʿImrān above the ʿĀlamīn (mankind and jinn) (of their times). 34. Offspring, one of the other, and Allāh is All-Hearer, All-Knower.

قُلْ	إِنْ كُنْتُمْ	تُحِبُّونَ اللَّهَ	فَاتَّبِعُونِي	يُحِبِّكُمْ اللَّهُ	وَيَغْفِرَ	لَكُمْ
say	if you	love Allah	then follow me	Allah would love you	and forgive	[for] you
ذُنُوبَكُمْ	وَاللَّهُ	عَفُورٌ	رَّحِيمٌ ﴿٣٢﴾	قُلْ	أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ	
your sins	and Allah	(is) All-Forgiving	Most Merciful	say	obey Allah and the Messenger	
فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	لَا يُحِبُّ الْكَافِرِينَ ﴿٣٣﴾				
and if they turn away	then indeed Allah	(does) not like the disbelievers				
إِنَّ اللَّهَ أَصْطَفَىٰ ءَادَمَ	وَنُوحًا	وَآلَ إِبْرَاهِيمَ	وَآلَ ʿIMRĀNَ			
truly Allah chose Adam	and Noah	and (the) family	(of) Abraham			
عِمْرَانَ	عَلَى الْعَالَمِينَ ﴿٣٣﴾	ذُرِّيَّةٌ	بَعْضُهَا	مِنْ بَعْضٍ ۚ		
(of) Imran	above the mankind	offspring	some of them	from (the) others		
وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٣٤﴾				
and Allah	(is) All-Hearing	All-Knowing				

إِذْ قَالَتِ امْرَأَتُ ʿIMRĀNَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ
 الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَئِنْ

الَّذِكْرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٥﴾

35. (Remember) when the wife of ʿImrān said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.” 36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I have given birth to a female child,” – and Allāh knew better what she brought forth, – “And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allāh) for her and for her offspring from *Shaitān* (Satan), the outcast.”

إِذْ قَالَتْ	أَمْرَأْتُ	عِمْرَانَ	رَبِّ	إِنِّي نَذَرْتُ	لَكَ
when said	(the) woman (wife)	(of) Imran	my Lord	indeed I have vowed	to You
مَا فِي	بَطْنِي	مُحَرَّرًا	فَتَقَبَّلْ	مِنْ	إِنَّكَ
what (is) in	my womb	(to be) dedicated	so accept	from me	indeed You
أَنْتَ السَّمِيعُ	الْعَلِيمُ ﴿٣٦﴾	فَلَمَّا	وَضَعْتُهَا	قَالَتْ رَبِّ	
[You] (are) All-Hearing	All-Knowing	then when	she delivered her	she said my Lord	
إِنِّي	وَضَعْتُهَا	أُنْثَىٰ	وَاللَّهُ أَعْلَمُ	بِمَا وَضَعْتُ	
indeed I	have delivered	a female	and Allah knows better	[of] what she delivered	
وَلَيْسَ الذَّكَرُ	كَالْأُنْثَىٰ	وَإِنِّي	سَمَّيْتُهَا	مَرْيَمَ	وَإِنِّي
and the male is not	like the female	and indeed I	have named her	Mary	and indeed I
أُعِيذُهَا	بِكَ	وَذُرِّيَّتَهَا	مِنَ الشَّيْطَانِ	الرَّجِيمِ ﴿٣٧﴾	
seek refuge for her	with You	and her offspring	from Satan	the rejected	

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

37. So, her Lord (Allāh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyyā (Zechariah). Every time he entered *Al-Mihrāb* to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allāh." Verily, Allāh provides sustenance to whom He wills, without limit. 38. At that time Zakariyyā (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

فَتَقَبَّلَهَا	رَبُّهَا	بِقَبُولٍ	حَسَنٍ	وَأَنْبَتَهَا	نَبَاتًا
so accepted her	her Lord	with acceptance	good	and made her grow	growth
حَسَنًا	وَكَفَّلَهَا	زَكَرِيَّا	كُلَّمَا	دَخَلَ عَلَيْهَا	زَكَرِيَّا
good	and put her in (the) care of	Zachariah	whenever	entered (to see) her	Zachariah
الْمِحْرَابِ	وَجَدَ عِنْدَهَا	رِزْقًا	قَالَ يَمْرُومُ		
(at her) praying place	he found her (provided) with	food	he said O Mary		
أَنِّي	لَكَ هَذَا	قَالَتْ هُوَ	مِنْ عِنْدِ اللَّهِ	إِنَّ اللَّهَ يَرْزُقُ	
from where	you get	this	(is) from Allah	she said this	verily Allah provides sustenance
مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ	هُنَالِكَ	دَعَا زَكَرِيَّا	
(to) whom He wills	without	measure	there	Zachariah invoked	
رَبِّهِ	قَالَ رَبِّ	هَبْ لِي	مِنْ لَدُنْكَ	ذُرِّيَّةً	طَيِّبَةً
his Lord	he said my Lord	grant me	from Yourself	offspring	good
إِنَّكَ		سَمِيعُ الدُّعَاءِ			
indeed You		(are) All-Hearer (of) invocation			

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٨﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٩﴾

39. Then the angels called him, while he was standing in prayer in *Al-Mihrāb* (a praying place or a private room), (saying): "Allāh gives you glad tidings of

Yahyā (John), confirming (believing in) the Word from Allāh [i.e. the creation of ‘Isā (Jesus), the Word from Allāh (“Be!” – and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous.” 40. He said: “O my Lord! How can I have a son when I am very old, and my wife is barren?” (Allāh) said: “Thus Allāh does what He wills.”

فَنَادَتْهُ	الْمَلَكَةُ	وَهُوَ	قَائِمٌ	يُصَلِّي فِي الْمَحَرَابِ
then called him	the angels	while he	(was) standing	praying in the prayer place
أَنَّ اللَّهَ يَبْشِرُكَ	بِخَبْرٍ	مُصَدِّقًا	بِكَلِمَةٍ	مِّنَ اللَّهِ
that Allah gives you glad tidings	of John	confirming	[of] the Word	from Allah
وَسَيِّدًا	وَحَصُورًا	وَنَبِيًّا	مِّنَ الصَّالِحِينَ	قَالَ رَبِّ
and noble	and chaste	and a Prophet	from (among) the righteous	he said my Lord
أَنِّي يَكُونُ	لِي	عَلَمٌ	وَقَدْ بَلَغَنِي	الْكِبَرُ
how is it	I have	a son	when has overtaken me	the old age
عَاقِرٌ	قَالَ	كَذَلِكَ اللَّهُ يَفْعَلُ	مَا يَشَاءُ	
(is) barren	He said	thus Allah does	what He wills	

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَآذَنًا
رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾ وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ
اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرَيْمُ اقْنُتِي لِرَبِّكِ
وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾

41. He said: “O my Lord! Make a sign for me.” (Allāh) said: “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.” 42. And (remember) when the angels said: “O Maryam (Mary)! Verily, Allāh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the ‘Ālamīn (mankind and jinn) (of her lifetime).” 43. “O Maryam (Mary)! Submit yourself with obedience to your Lord (Allāh, by worshipping none but Him Alone) and prostrate yourself, and bow down along with Ar-Rākī‘ūn (those

who bow down).”

قَالَ رَبِّ	أَجْعَلْ لِّي	ءَايَةً	قَالَ ءَايَتَكَ
he said my Lord	make for me	a sign	He said your sign
وَأَذْكُرْ رَبَّكَ	كَثِيرًا	وَسَبِّحْ	بِالْعَشِيِّ
and remember your Lord	much	and glorify (Him)	in the evening
وَإِذْ	قَالَتِ الْمَلَائِكَةُ	يَمْرِي	إِنَّ اللَّهَ اصْطَفَاكِ
and when	the angels said	O Mary	verily Allah has chosen you
وَأَصْطَفَاكِ	عَلَى نِسَاءٍ	الْعَالَمِينَ	يَمْرِي
and chosen you	above (the) women	(of) the world	O Mary
لِرَبِّكَ	وَأَسْجُدِي	وَأَرْكَعِي مَعَ	الرَّكَعِينَ
to your Lord	and prostrate (yourself)	and bow down with	those who bow down

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرِي إِنَّ اللَّهَ يَبْشُرُكَ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمُقَرَّبِينَ ﴿٤٥﴾

44. This is (a part) of the news of the *Ghaib* (Unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad ﷺ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed. 45. (Remember) when the angels said: “O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word [“Be!” – and he was! i.e. ‘Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah ‘Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh.”

ذَٰلِكَ	مِنْ أَنْبَاءٍ	الْغَيْبِ	نُوحِيهِ	إِلَيْكَ
this	(is) from (the) news	(of) Unseen	We inspire (reveal) it	to you
وَمَا كُنْتَ لَدَيْهِمْ	إِذْ يُلْقُونَ	أَقْلَمَهُمْ		
and you were not with them	when they threw	their pens		
أَيُّهُمْ يَكْفُلُ	مَرِيَمَ	وَمَا كُنْتَ لَدَيْهِمْ		
(as to) which of them takes care of	Mary	and you were not with them		
إِذْ يَخْتَصِمُونَ ﴿٤٦﴾	إِذْ	قَالَتِ الْمَلٰٓئِكَةُ	يَمْرِيْمَ	إِنَّ اللَّهَ يُبَشِّرُكَ
when they disputed	when	the angels said	O Mary	verily Allah gives you glad tidings
بِكَلِمَةٍ	مِّنْهُ	أَسْمُهُ	الْمَسِيحُ	عِيسَى ابْنُ مَرْيَمَ وَجِهَاً
of a Word	from Him	his name	(is) Messiah	son of Mary honoured
فِي الدُّنْيَا	وَالْآخِرَةِ	وَمِنَ الْمُقَرَّبِينَ ﴿٤٧﴾		
in this world	and (in) the Hereafter	and of those who are near (to Allah)		

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذٰلِكَ اَللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿٤٧﴾ وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْاِنْجِيلَ ﴿٤٨﴾

46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous." 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" – and it is. 48. And He (Allāh) will teach him [‘Isā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurāt (Torah) and the Injil (Gospel).

وَيُكَلِّمُ النَّاسَ	فِي الْمَهْدِ	وَكَهْلًا		
and he will speak to the people	in the cradle	and (in) maturity		
وَمِنَ الصَّٰلِحِينَ ﴿٤٦﴾	قَالَتْ رَبِّ	أَنَّى يَكُونُ	لِي	وَلَدٌ
and (he will be) of the righteous	she said my Lord	how is it	I have	a son

وَلَمْ يَمَسِّنِي	بَشَرٌ	قَالَ	كَذَلِكَ اللَّهُ يَخْلُقُ	مَا يَشَاءُ
when (did) not touch me	any man	He said	thus Allah creates	whatever He wills
إِذَا قَضَىٰ	أَمْرًا	فَإِنَّمَا يَقُولُ	لَهُ	كُنْ
when He decrees	a thing	then only He says	to it	be
وَيُعَلِّمُهُ	الْكِتَابَ	وَالْحِكْمَةَ	وَالْتَّوْرَةَ	وَالْإِنْجِيلَ
and He will teach him	the Book	and the Wisdom	and the Torah	and the Gospel

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٤٩﴾

49. And will make him [‘Isā (Jesus)] a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allāh’s Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh’s Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

وَرَسُولًا	إِلَىٰ بَنِي	إِسْرَءِيلَ	أَنِّي	قَدْ جِئْتُكُمْ
and a Messenger	to (the) Children	(of) Israel	that I	surely have come to you
بِآيَةٍ	مِّن رَّبِّكُمْ	أَنِّي أَخْلُقُ	لَكُمْ	مِّنَ الطِّينِ
with a sign	from your Lord	that I will make	for you	like (the) figure
كَهَيْئَةِ	الطَّيْرِ	فَأَنْفُخُ	فِيهِ	فَيَكُونُ طَيْرًا
like (the) figure	(of) a bird	then I will breathe	into it	and it would become a bird
بِإِذْنِ اللَّهِ	وَأُبْرِئُ الْأَكْمَهَ	وَالْأَبْرَصَ	وَأُحْيِي الْمَوْتَىٰ	
by (the) Leave (of) Allah	and I will heal the born blind	and the leper	and I will bring to life the dead	
وَأُنَبِّئُكُمْ	بِمَا تَأْكُلُونَ	وَمَا تَدْخِرُونَ	بِإِذْنِ اللَّهِ	
and I will inform you	of what you eat	and what you store	by (the) Leave (of) Allah	

فِي بُيُوتِكُمْ	إِنَّ	فِي ذَلِكَ	لَآيَةً	لَّكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾
in your houses	surely	in this	(is) indeed a sign	for you	if you are believers

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي هُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۖ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

50. "And I have come confirming that which was before me of the Taurāt (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allāh and obey me. 51. "Truly, Allāh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path." 52. Then when 'Īsā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allāh's Cause?" Al-Hawāriyyūn (the disciples) said: "We are the helpers of Allāh (i.e., we will strive in His Cause!); we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)."

وَمُصَدِّقًا	لِّمَا	بَيْنَ يَدَيَّ	مِنَ التَّوْرَةِ	وَلِأُحِلَّ
and confirming	that which	(was) before me	of the Torah	and to make lawful
لَكُمْ	بَعْضَ	الَّذِي	هُرِّمَ عَلَيْكُمْ	وَجِئْتُكُمْ
to you	part	(of) what	was forbidden to you	and I have come to you
مِّن رَّبِّكُمْ	فَاتَّقُوا اللَّهَ	وَأَطِيعُوا ۖ	إِنَّ اللَّهَ	رَبِّي وَرَبُّكُمْ
from your Lord	so fear Allah	and obey me	verily Allah	(is) my Lord
فَأَعْبُدُوهُ	هَذَا	صِرَاطٌ	مُسْتَقِيمٌ ﴿٥١﴾	فَلَمَّا أَحَسَّ
so worship Him	this	(is) a Path	Straight	but when became conscious
عِيسَىٰ	مِنْهُمْ	الْكُفْرَ	قَالَ مَنْ	أَنْصَارِي
Jesus	of their	disbelief	he said who (will be)	my helpers
قَالَ	الْحَوَارِيُّونَ	نَحْنُ	أَنْصَارُ اللَّهِ	ءَامَنَّا بِاللَّهِ
the disciples said	we (are)	(the) helpers (of) Allah	we believe in Allah	

وَأَشْهَدُ	يَا نَا	مُسْلِمُونَ ﴿٥٣﴾
and bear witness	that we	(are) Muslims

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ وَمَكْرُؤًا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ كَفَرُوا بِكَ وَارْفَعْكَ إِلَىٰ مَوْطِئِكُمْ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

53. "Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Isā (Jesus)]; so write us down among those who bear witness (to the truth, i.e. *Lā ilāha illallāh* – none has the right to be worshipped but Allāh)."

54. And they (disbelievers) plotted [to kill ‘Isā (Jesus ﷺ)], and Allāh planned too. And Allāh is the Best of those who plan. 55. And (remember) when Allāh said: "O ‘Isā (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that ‘Isā (Jesus) is Allāh’s son] of those who disbelieve, and I will make those who follow you (monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, ‘Isā (Jesus), Mūsā (Moses), or in His Holy Books, e.g. the Taurāt (Torah), the Injil (Gospel), the Qur’ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ		وَاتَّبَعْنَا الرَّسُولَ	
our Lord we believe		and we follow the Messenger	
فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾		وَمَكْرُؤًا وَمَكَرَ اللَّهُ	
with so write us		and they planned and Allah planned	
وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٥٤﴾		إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ	
and Allah (is the) Best		when Allah said	
وَرَفَعْكَ إِلَىٰ مَوْطِئِكَ		مِنَ الَّذِينَ كَفَرُوا	
and raise you to Myself		and (will) purify you	

وَجَاعِلُ	الَّذِينَ	اتَّبِعُوكَ	فَوْقَ	الَّذِينَ كَفَرُوا
and I (will) make	those who	follow you	superior (to)	those who disbelieve
إِلَى يَوْمِ	الْقِيَمَةِ	ثُمَّ	إِلَى	مَرْجِعِكُمْ
till (the) Day	(of) Resurrection	then	to Me	(is) your return
فَأَحْكُمُ بَيْنَكُمْ	فِي مَا كُنْتُمْ	فِيهِ	تَخْلِفُونَ	
and I shall judge between you	in which you used to	[in it]	differ	

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾
وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾ إِنَّ مَثَلَ عِيسَى
عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers." 57. And as for those who believe (in the Oneness of Allāh) and do righteous good deeds, Allāh will pay them their reward in full. And Allāh does not like the Zālimūn (polytheists and wrongdoers). 58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ān). 59. Verily, the likeness of 'Īsā (Jesus) before Allāh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" – and he was.

فَأَمَّا الَّذِينَ كَفَرُوا	فَأَعَذِّبُهُمْ	عَذَابًا	شَدِيدًا
then as to those who disbelieve	[then] I shall punish them	(with) a torment	severe
فِي الدُّنْيَا	وَالْآخِرَةِ	وَمَا	لَهُمْ
in this world	and (in) the Hereafter	and not	any helpers
وَأَمَّا الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ	فَيُوَفِّيهِمْ	
and as to those who believe	and do righteous deeds	then He will grant them in full	
أُجُورَهُمْ	وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ	ذَلِكَ
their reward	and Allah	(does) not love the wrongdoers	this

نَتْلُوهُ	عَلَيْكَ	مِنَ الْآيَاتِ	وَالذِّكْرِ	الْحَكِيمِ
(is what) We recite [it]	to you	of the Verses	and the Reminder	Wise
إِنِّ مِثْلَ	عِيسَى	عِنْدَ اللَّهِ	كَمِثْلِ	ءَادَمَ
indeed (the) similitude	(of) Jesus	before Allah	(is) like (the) similitude	(of) Adam
خَلَقَهُ	مِنْ تُرَابٍ	ثُمَّ	قَالَ لَهُ	كُنْ
He created him	from dust	then	He said to him	be
فَيَكُونُ				
				and he was

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْفَقْصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

60. (This is) the truth from your Lord, so be not of those who doubt. 61. Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you [i.e. ‘Īsā (Jesus) being a slave of Allāh, and having no share in Divinity], say (O Muhammad ﷺ): “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves – then we pray and invoke (sincerely) the Curse of Allāh upon those who lie.” 62. Verily, this is the true narrative [about the story of ‘Īsā (Jesus)], and *Lā ilāha illallāh* (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.

الْحَقُّ	مِنْ رَبِّكَ	فَلَا تَكُنْ	مِنَ الْمُمْتَرِينَ	فَمَنْ
(this is) the truth	from your Lord	so be not	of the doubters	and whoever
حَاجَّكَ	فِيهِ	مِنْ بَعْدِ	مَا	جَاءَكَ
disputes with you	in it	after	what	has come to you
فَقُلْ	تَعَالَوْا	نَدْعُ أَبْنَاءَنَا	وَأَبْنَاءَكُمْ	وَنِسَاءَكُمْ
come	let us call our sons	and your sons	and our women	and your women
ثُمَّ نَبْتَهِلْ				
then say				

وَأَنفُسَنَا	وَأَنفُسَكُمْ	ثُمَّ نَبْتَهِلُ	فَنَجْعَلُ لَعْنَتَ اللَّهِ
and ourselves	and yourselves	then we pray humbly	and we invoke (the) Curse (of) Allah
عَلَى الْكَذِبِينَ ﴿٦٣﴾	إِنَّ هَذَا	لَهُوَ	أَلْقَصَصُ
on the liars	verily this	[surely] it	(is) the story
وَمَا مِنْ إِلَهٍ	أَلْحَقُّ	وَمَا مِنْ إِلَهٍ	أَلْحَقُّ
and (there is) no god	true	and (there is) no god	true
إِلَّا اللَّهُ	وَإِنَّ اللَّهَ	لَهُوَ الْعَزِيزُ	أَلْحَكِيمُ ﴿٦٤﴾
but Allah	and indeed Allah	surely He (is) the All-Mighty	the All-Wise

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾ قُلْ يَٰأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief. 64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh." Then, if they turn away, say: "Bear witness that we are Muslims."

فَإِنْ تَوَلَّوْا	فَإِنَّ اللَّهَ	عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾	قُلْ يَٰأَهْلَ
and if they turn away	then surely Allah	(is) All-Aware of mischief-makers	say O people
أَلَّا نَعْبُدَ	إِلَّا اللَّهَ	وَلَا نُشْرِكَ بِهِ شَيْئًا	وَبَيْنَكُمْ
that we worship not	but Allah	and we associate not	and between you
وَلَا يَتَّخِذَ	بَعْضُنَا	بَعْضًا	أَرْبَابًا
and shall not take	some of us	others	(as) lords
فَقُولُوا	أَشْهَدُوا بِأَنَّا	مُسْلِمُونَ ﴿٦٤﴾	
then tell (them)	bear witness that we	(are) Muslims	

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ هَآأَنْتُمْ هَآؤَآءِ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrāhīm (Abraham), while the Taurāt (Torah) and the Injil (Gospel) were not revealed till after him? Have you then no sense? 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not. 67. Ibrāhīm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanīfa* (Islamic Monotheism – to worship none but Allāh Alone) and he was not of *Al-Mushrikūn*.

يَا أَهْلَ	الْكِتَابِ	لِمَ تُحَاجُّونَ	فِي إِبْرَاهِيمَ	وَمَا أُنْزِلَتِ
O people	(of) the Scripture	why do you dispute	about Abraham	while were not sent down
التَّوْرَةَ	وَالْإِنْجِيلُ	إِلَّا	مِنْ بَعْدِهِ	هَآأَنْتُمْ
the Torah	and the Gospel	but	after him	Lo you (are) then (do) you not understand?
هَآؤَآءِ	حَآجَجْتُمْ فِيمَا	لَكُمْ	بِهِ	عِلْمٌ
those who	have disputed about that	you have	of which	knowledge
فِيمَا	لَيْسَ لَكُمْ	بِهِ	عِلْمٌ	وَاللَّهُ يَعْلَمُ
about that	you (do) not have	of which	knowledge	and Allah knows
وَأَنْتُمْ	لَا تَعْلَمُونَ ﴿٦٦﴾	مَا كَانَ إِبْرَاهِيمَ	يَهُودِيًّا	وَلَا نَصْرَانِيًّا
and you	know not	Abraham was neither	a Jew	nor a Christian
وَلَكِنْ كَانَ حَنِيفًا	مُّسْلِمًا	وَمَا كَانَ	مِنَ الْمُشْرِكِينَ ﴿٦٧﴾	
[and] but he was a wholly devoted	Muslim	and he was not	of the polytheists	

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ

وَمَا يَشْعُرُونَ ﴿٦٩﴾ يَٰٓأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾
يَٰٓأَهْلَ الْكِتَابِ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

68. Verily, among mankind who have the best claim to Ibrāhīm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allāh is the *Walī* (Protector and Helper) of the believers. 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not. 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Ayāt* of Allāh, [the Verses about Prophet Muhammad ﷺ present in the Taurāt (Torah) and the Injil (Gospel)] while you (yourselves) bear witness (to their truth)." 71. "O people of the Scripture (Jews and Christians): Why do you mix truth with falsehood and conceal the truth while you know?"

إِنَّ أَوْلَىٰ	النَّاسِ	بِإِبْرَاهِيمَ	لِلَّذِينَ
verily (the) best	(of) the people	(to claim relationship) with Abraham	(are) those who
اتَّبَعُوهُ	وَهَذَا	النَّبِيِّ	وَاللَّهِ
followed him	and this	Prophet	and Allah
وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾	وَدَّتْ طَائِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ
(is the) Guardian (of) the believers	wish a party	of (the) People	(of) the Scripture
لَوْ يُضِلُّونَكُمْ	وَمَا يُضِلُّونَ	إِلَّا أَنْفُسَهُمْ	
if they could lead you astray	and they shall not lead astray	but themselves	
وَمَا يَشْعُرُونَ ﴿٦٩﴾	يَٰٓأَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ
and they perceive not	O people	(of) the Scripture	why (do) you disbelieve
بِآيَاتِ اللَّهِ	وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾	يَٰٓأَهْلَ	الْكِتَابِ
in (the) Verses (of) Allāh	while you bear witness	O people	(of) the Scripture
لِمَ تَلْسُونَهُ الْحَقَّ	بِالْبَاطِلِ	وَتَكْتُمُونَ الْحَقَّ	وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
why (do) you mix the truth	with falsehood	and conceal the truth	while you know

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ

وَكَفَرُوا بآخِرِهِ، لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ وَلَا تَوَمَّنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى
هُدَى اللَّهِ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

72. And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back, 73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): “Verily, right guidance is the Guidance of Allāh” and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.” Say (O Muhammad ﷺ): “All the bounty is in the Hand of Allāh; He grants to whom He wills. And Allāh is All-Sufficient for His creatures’ needs, All-Knower.”

وَقَالَتْ طَائِفَةٌ	مِّنْ أَهْلِ	الْكِتَابِ	ءَامِنُوا بِالَّذِي	أُنْزِلَ عَلَى
and said a party	of (the) people	(of) the Scripture	believe in that which	was sent down to
الَّذِينَ ءَامَنُوا	وَجَّهَ	النَّهَارِ	وَكَفَرُوا بآخِرِهِ،	
those who believe	(in the) early part	(of) the day	and reject (it at the) end of it	
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾	وَلَا تَوَمَّنُوا	إِلَّا لِمَنْ		
so that they may turn back	and (do) not believe	but (the one) who		
تَبِعَ دِينَكُمْ	قُلْ إِنَّ الْهُدَى	هُدَى اللَّهِ		
followed your religion	say indeed the (true) guidance	(is the) Guidance (of) Allāh		
أَنْ يُؤْتَى أَحَدٌ	مِثْلَ	مَا أُوتِيتُمْ	أَوْ يُحَاجُّوكُمْ	
that someone is given	like	what you have been given	or they may argue with you	
عِنْدَ رَبِّكُمْ	قُلْ إِنَّ الْفَضْلَ	بِيَدِ اللَّهِ	يُؤْتِيهِ	
your Lord	say surely the bounty	(is) in (the) Hand (of) Allāh	He gives it	
مَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ ﴿٧٣﴾	
(to) whom He wills	and Allah	(is) All-Generous	All-Knowing	

يَخْنُصُ بِرَحْمَتِهِ، مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾ وَمِنْ أَهْلِ الْكِتَابِ مَنْ

إِنْ تَأْمَنَّهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

74. He selects for His Mercy (Islam and the Qur'ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty. 75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintār* (a great amount of wealth), will readily pay it back to you; and among them there is he who, if entrusted with a single *Dinār* (a golden coin), will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allāh while they know it.

يَخْنُصُ بِرَحْمَتِهِ	مَنْ يَشَاءُ ^ق	وَاللَّهُ	ذُو	الْفَضْلِ
He selects for His Mercy	whom He wills	and Allah	(is) the Owner	(of) the Bounty
الْعَظِيمِ ﴿٧٥﴾	وَمِنْ أَهْلِ	الْكِتَابِ	مَنْ	إِنْ تَأْمَنَّهُ
Great	and of (the) people	(of) the Scripture	(is he) who	if you entrust him
بِقِنْطَارٍ	يُؤَدِّهِ ^ق	إِلَيْكَ	وَمِنْهُمْ	مَنْ
with a heap of wealth	will pay it back	to you	and of them	(there is he) who
إِنْ تَأْمَنَّهُ	بِدِينَارٍ	لَا يُؤَدِّهِ ^ق	إِلَيْكَ	إِلَّا
if you entrust him	with one Dinar (coin)	will not pay it back	to you	unless
مَا دُمْتَ	عَلَيْهِ	قَائِمًا	ذَلِكَ	بِأَنَّهُمْ قَالُوا
you keep constantly	over him	standing	that	(is) because they say
لَيْسَ عَلَيْنَا	فِي الْأُمِّيِّينَ	سَبِيلٌ	وَيَقُولُونَ	
(there) is not on us	as to the unlettered people	way (of accountability)	and they tell	
عَلَى اللَّهِ الْكَذِبَ	وَهُمْ يَعْلَمُونَ ﴿٧٥﴾			
a lie against Allah	while they know (it)			

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ

وَأَيْمَنِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

76. Yes, whoever fulfils his pledge and fears Allāh much; then verily Allāh loves those who are *Al-Muttaqūn* (the pious). 77. Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.

فَإِنَّ اللَّهَ		وَأَتَقَى		بِعَهْدِهِ		بَلَىٰ مَنْ أَوْفَىٰ	
then indeed Allah		and fears (Allah)		his covenant		yes whoever fulfils	
بِعَهْدِ اللَّهِ		إِنَّ الَّذِينَ يَشْتَرُونَ		يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾			
for (the) Covenant (of) Allah		verily those who purchase		loves those who fear (Him)			
لَهُمْ	لَا خَلَاقَ	أُولَٰئِكَ	قَلِيلًا	ثَمَنًا	وَأَيْمَنِهِمْ		
for them	(have) no share	those	small	a price (gain)	and their oaths		
يَوْمَ	يَنْظُرُ إِلَيْهِمْ	وَلَا	وَلَا يُكَلِّمُهُمُ اللَّهُ	فِي الْآخِرَةِ			
(on the) Day	look at them	nor	neither will Allah speak to them	in the Hereafter			
أَلِيمٌ ﴿٧٧﴾	عَذَابٌ	وَلَهُمْ	وَلَا يُزَكِّيهِمْ	الْقِيَمَةِ			
painful	(will be) a torment	and for them	nor will He purify them	(of) Resurrection			

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.

وَأَنَّ	مِنْهُمْ	لَفَرِيقًا	يَلْوُنَ أَلْسِنَتَهُم	بِالْكِتَابِ
and verily	of them	surely (is) a party	they twist their tongues	in (reciting) the Book

لِتَحْسَبُوهُ	مِنَ الْكِتَابِ	وَمَا هُوَ	مِنَ الْكِتَابِ
so that you think it	(is) from the Book	but not it	(is) from the Book
وَيَقُولُونَ هُوَ	مِنَ عِنْدِ اللَّهِ	وَمَا هُوَ	مِنَ عِنْدِ اللَّهِ
and they say it	(is) from Allah	but not it	(is) from Allah
وَهُمْ يَعْلَمُونَ		عَلَى اللَّهِ الْكَذِبَ	
while they know (it)		a lie against Allah	

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

79. It is not (possible) for any human being to whom Allāh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you *Rabbāniyyūn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it." 80. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allāh's Will?

مَا كَانَ	لِبَشَرٍ	أَنْ يُؤْتِيَهُ اللَّهُ	الْكِتَابَ	وَالْحُكْمَ
it is not	for a human being	that Allah gives him	the Book	and the Judgement
وَالنُّبُوَّةَ	ثُمَّ يَقُولُ	لِلنَّاسِ	كُونُوا عِبَادًا	لِّي
and the Prophethood	then he says	to the people	become slaves (worshippers)	to me
مِنْ دُونِ اللَّهِ	وَلَكِنْ كُونُوا رَبَّيِّنَ	بِمَا كُنْتُمْ		
rather than Allah	[and] but become men of the Lord	because you have been		
تَعْلَمُونَ الْكِتَابَ	وَبِمَا كُنْتُمْ	تَدْرُسُونَ	وَلَا يَأْمُرُكُمْ	
teaching the Book	and because you have been	studying (it)	nor he will command you	

أَنْ تَتَّخِذُوا الْمَلَائِكَةَ	وَالنَّبِيِّينَ	أَرْبَابًا	أَيَأْمُرُكُمْ
that you take the angels	and the Prophets	(for your) lords	(will) he command you?
بِالْكُفْرِ	بَعْدَ	إِذَا	أَنْتُمْ
to disbelief	after	[when]	you (have become)
			مُسْلِمُونَ
			Muslims

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

81. And (remember) when Allāh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allāh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him.” Allāh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” 82. Then whoever turns away after this, they are the *Fāsiqūn* (rebellious: those who turn away from Allāh’s obedience).

وَإِذْ أَخَذَ اللَّهُ	مِيثَاقَ	النَّبِيِّينَ	لَمَا
and when Allah took	(the) Covenant	(of) the Prophets	certainly whatever
آتَيْتُكُمْ	مِنْ كِتَابٍ	وَحِكْمَةٍ	ثُمَّ جَاءَكُمْ
I gave you	of (the) Book	and Wisdom	then came to you
لِمَا	مَعَكُمْ	لَتُؤْمِنُنَّ بِهِ	وَلَتَنْصُرُنَّهُ
what	(is) with you	you must believe in him	and you must help him
أَقْرَرْتُمْ	وَأَخَذْتُمْ	عَلَىٰ ذَٰلِكُمْ	إِصْرِي
(do) you agree?	and (do) you take	on that	My Covenant
قَالَ	فَاشْهَدُوا	وَأَنَا	مَعَكُمْ
He (Allah) said	then bear witness	and I am	with you
			مِنَ الشَّاهِدِينَ
			of the witnesses

فَمَنْ تَوَلَّى	بَعْدَ ذَلِكَ	فَأُولَٰئِكَ هُمُ	الْفَاسِقُونَ ﴿٨٣﴾
then whoever will turn away	after this	then those [they]	(are) the transgressors

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾ قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

83. Do they seek other than the religion of Allāh (the true Islamic Monotheism worshipping none but Allāh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. 84. Say (O Muhammad ﷺ): "We believe in Allāh and in what has been sent down to us, and what was sent down to Ibrāhīm (Abraham), Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] and what was given to Mūsā (Moses), 'Īsā (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allāh) we have submitted (in Islam)."

أَفَغَيْرَ	دِينِ اللَّهِ	يَبْغُونَ	وَلَهُ أَسْلَمَ
[so] (do) other than?	(the) religion (of) Allah	they seek	while to Him submitted
مَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ	طَوْعًا وَكَرْهًا
(all) who	(are) in the heavens	and the earth	willingly or unwillingly
وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾	قُلْ	ءَامَنَّا بِاللَّهِ	وَمَا أُنْزِلَ
and to Him they will be returned	say	we believe in Allah	and (in) what has been sent down
عَلَيْنَا	وَمَا أُنْزِلَ	عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ	
to us	and what was sent down	to Abraham and Ishmael and Isaac and Jacob	
وَالْأَسْبَاطِ	وَمَا أُوتِيَ	مُوسَىٰ وَعِيسَىٰ	
and the offspring (the tribes)	and what was given	(to) Moses and Jesus	
وَالنَّبِيُّونَ	مِنْ رَبِّهِمْ	لَا نُفَرِّقُ بَيْنَ	أَحَدٍ
and the Prophets	from their Lord	we (do) not make distinction between	anyone

مَنْهُمْ	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿٨٦﴾
of them	and we	to Him	(have) submitted (in Islam)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾
 كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ
 الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٦﴾ أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ
 اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. 86. How shall Allāh guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come to them? And Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers). 87. They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels and of all mankind.

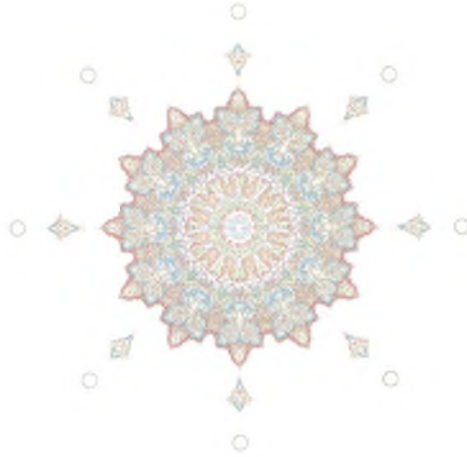
وَمَنْ يَبْتَغِ	غَيْرَ	الْإِسْلَامِ	دِينًا	فَلَنْ يُقْبَلَ
and whoever seeks	other than	Islam	a religion	then it will never be accepted
مِنْهُ	وَهُوَ	فِي الْآخِرَةِ	مِنَ الْخَاسِرِينَ ﴿٨٥﴾	كَيْفَ يَهْدِي اللَّهُ
of him	and he	in the Hereafter	(will be) of the losers	how shall Allah guide
قَوْمًا كَفَرُوا	بَعْدَ	إِيمَانِهِمْ	وَشَهِدُوا	أَنَّ الرَّسُولَ
a people who disbelieved	after	their Belief	and bore witness	that the Messenger
حَقٌّ	وَجَاءَهُمْ	الْبَيِّنَاتُ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ
(is) true	and had come to them	the clear proofs	and Allah	(does) not guide the people
الظَّالِمِينَ ﴿٨٦﴾	أُولَئِكَ	جَزَاءُهُمْ أَنَّ	عَلَيْهِمْ	
[the] wrongdoers	those	recompense of them (is) that	on them (rests)	
لَعْنَةَ اللَّهِ	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ ﴿٨٧﴾	
(the) Curse (of) Allah	and (of) the angels	and (of) the mankind	all	

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ ﴿٩٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۚ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩١﴾

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while). 89. Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur’ān and in Prophet Muhammad ﷺ) – never will their repentance be accepted (because they repent only by their tongues and not from their hearts). And they are those who are astray. 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (will) abide forever	in it	neither will be lightened	from them	the torment
وَلَا هُمْ يُنْظَرُونَ ﴿٨٨﴾	إِلَّا الَّذِينَ تَابُوا	مِنْ بَعْدِ ذَلِكَ	وَأَصْلَحُوا	
nor they would be reprieved	except those who repent	that	and make amends	
فَإِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ ﴿٨٩﴾	إِنَّ الَّذِينَ كَفَرُوا	بَعْدَ
for indeed Allah	(is) All-Forgiving	Most Merciful	verily those who disbelieved	after
إِيمَانِهِمْ	ثُمَّ أَزْدَادُوا كُفْرًا	لَنْ تُقْبَلَ تَوْبَتُهُمْ		
their Belief	then grew (in their) disbelief	never will their repentance be accepted		
وَأُولَئِكَ هُمُ	الضَّالُّونَ ﴿٩٠﴾	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا	وَهُمْ
[they] and those	(are) the astray	verily those who disbelieved	and died	while they
كُفَّارٌ	فَلَنْ يُقْبَلَ	مِنْ أَحَدِهِمْ	مِلْءُ	الْأَرْضِ
(were) disbelievers	then will never be accepted	from anyone of them	fill	(of) the earth

ذَهَبًا	وَلَوْ أَفْتَدَى	بِهِ	أُولَئِكَ	لَهُمْ	عَذَابٌ
(of) gold	even if he offered as ransom	[by] it	those	for them	(is) a torment
أَلِيمٌ	وَمَا	لَهُمْ	مِّن نَّصِيرِينَ		
painful	and not	(will be) for them	any helpers		



لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾
 كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ
 أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾ فَمَنْ أَفْتَرَى
 عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾

92. By no means shall you attain *Al-Birr* (piety, righteousness – here it means Allāh's reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well. 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurāt (Torah) was revealed. Say (O Muhammad ﷺ): "Bring here the Taurāt (Torah) and recite it, if you are truthful." 94. Then after that, whosoever shall invent a lie against Allāh, such shall indeed be the *Zālimūn* (disbelievers).

لَنْ نَنَالُوا الْبِرَّ		حَتَّى تُنْفِقُوا		مِمَّا تُحِبُّونَ		وَمَا تُنْفِقُوا	
never will you attain piety		unless you spend		of what you love		and whatever you spend	
مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٩٢﴾	كُلُّ	الطَّعَامِ	مِنْ شَيْءٍ	فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٩٢﴾
of a thing	then verily Allah	(is) All-Knowing about it	all	food	of a thing	then verily Allah	(is) All-Knowing about it
كَانَ حَلَالًا	لِّبَنِي	إِسْرَءِيلَ	إِلَّا مَا حَرَّمَ	إِسْرَءِيلُ	كَانَ حَلَالًا	لِّبَنِي	إِسْرَءِيلَ
was lawful	to (the) Children	(of) Israel	except what made unlawful	Israel	was lawful	to (the) Children	(of) Israel
عَلَى نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ التَّوْرَةُ	قُلْ	فَأْتُوا	عَلَى نَفْسِهِ	مِنْ قَبْلِ	أَنْ تُنَزَّلَ التَّوْرَةُ
for himself	before	[that] the Torah was revealed	say	so bring	for himself	before	[that] the Torah was revealed
فَاتْلُوهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾	فَمَنْ أَفْتَرَى	عَلَى اللَّهِ الْكَذِبَ	فَاتْلُوهَا	إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾	فَمَنْ أَفْتَرَى	عَلَى اللَّهِ الْكَذِبَ
and recite it	if you are truthful	then whosoever invented	a lie against Allah	and recite it	if you are truthful	then whosoever invented	a lie against Allah
مِنْ بَعْدِ	ذَلِكَ	فَأُولَٰئِكَ	هُمْ	الظَّالِمُونَ ﴿٩٤﴾	مِنْ بَعْدِ	ذَلِكَ	فَأُولَٰئِكَ
after	that	then those	[they]	(are) the wrongdoers	after	that	then those

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ
 لِلنَّاسِ لِلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ

دَخَلَهُ. كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ عَنِّي الْعَلِيمِينَ ﴿٩٧﴾

95. Say (O Muhammad ﷺ): "Allāh has spoken the truth; follow the religion of Ibrāhīm (Abraham) *Hanīfa* (Islamic Monotheism, i.e. he used to worship Allāh Alone), and he was not of *Al-Mushrikūn*." 96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Ālamīn* (mankind and jinn). 97. In it are manifest signs, (for example) the *Maqām* (place) of Ibrāhīm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allāh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allāh], then Allāh stands not in need of any of *Al-'Ālamīn* (mankind, jinn and all that exists).

قُلْ	صَدَقَ اللَّهُ	فَاتَّبِعُوا مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا
say	Allah has spoken the truth	so follow (the) creed	(of) Abraham	upright
وَمَا كَانَ	مِنَ الْمُشْرِكِينَ	إِنَّ أَوَّلَ	بَيْتٍ	وَضَعَ لِلنَّاسِ
and he was not	of the polytheists	verily (the) first	House	set up for mankind
لِّلَّذِي	بِكَاةٍ	مُبَارَكًا	وَهْدًى	لِّلْعَالَمِينَ
surely which	(was) at Bakkah	full of blessing	and a guidance	for the worlds
ءَايَاتٍ	بَيِّنَاتٍ	مَّقَامٌ	إِبْرَاهِيمَ	وَمَنْ
(are) signs	manifest	(like) standing place	(of) Abraham	and whoever
كَانَ ءَامِنًا	وَلِلَّهِ	عَلَى النَّاسِ	حِجُّ	
he becomes secure	and Allah has (a right)	on the people	(to perform) pilgrimage	
الْبَيْتِ	مَنِ اسْتَطَاعَ	إِلَيْهِ	سَبِيلًا	وَمَنْ كَفَرَ
(to) the House	who is able	to it	a journey	and who denies (the Hajj)
فَإِنَّ اللَّهَ		عَنِّي الْعَلِيمِينَ		
then verily Allah		stands not in need of the worlds		

قُلْ يَٰٓأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يَٰٓأَهْلَ

الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كُفَرِينَ ﴿١٠٠﴾

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayāt* of Allāh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allāh is Witness to what you do?" 99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allāh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allāh and Islam (Allāh's religion, i.e. to worship none but Him Alone)]? And Allāh is not unaware of what you do." 100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

قُلْ	يَا أَهْلَ	الْكِتَابِ	لِمَ تَكْفُرُونَ	بِآيَاتِ اللَّهِ
say	O people	(of) the Scripture	why (do) you disbelieve	in (the) Signs (of) Allāh
وَاللَّهُ	شَهِيدٌ	عَلَىٰ مَا تَعْمَلُونَ ﴿٩٩﴾	قُلْ	يَا أَهْلَ
while Allāh	(is) Witness	to what you do	say	O people
لِمَ تَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	مَنْ ءَامَنَ		
why (do) you stop	from (the) way (of) Allāh	(those) who have believed		
تَبْغُونَهَا	عِوَجًا	وَأَنْتُمْ	شُهَدَاءُ	
seeking (to make) it (the way)	crooked	while you	(are) witnesses	
وَمَا اللَّهُ	بِغَافِلٍ	عَمَّا تَعْمَلُونَ ﴿٩٩﴾	يَأَيُّهَا	الَّذِينَ ءَامَنُوا
and Allāh (is) not	unaware	of what you do	O (you)	who believe
إِنْ تَطِيعُوا فَرِيقًا	الَّذِينَ أُوتُوا	الْكِتَابَ	يَرُدُّوكُمْ	
if you obey a party	of those who were given	the Scripture	they would render you	
بَعْدَ	إِيمَانِكُمْ	كُفَرِينَ ﴿١٠٠﴾		
after	your belief	(as) disbelievers		

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

101. And how would you disbelieve, while to you are recited the Verses of Allāh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allāh, (i.e. practically follows Islam – Allāh's religion, and obeys all that Allāh has ordered), then he is indeed guided to a Right Path. 102. O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allāh)].

وَكَيْفَ تَكْفُرُونَ	وَأَنْتُمْ تُتْلَىٰ	عَلَيْكُمْ	آيَاتُ اللَّهِ
and how would you disbelieve	while [you] are recited	to you	(the) Verses (of) Allah
وَفِيكُمْ	رَسُولُهُ	وَمَنْ يَعْتَصِم	بِاللَّهِ
and among you	(is) His Messenger	and whoever holds fast	to Allah
فَقَدْ هُدِيَ	إِلَىٰ صِرَاطٍ	مُسْتَقِيمٍ ﴿١٠١﴾	يٰٓأَيُّهَا
then indeed he is guided	to a Way	Straight	O (you)
حَقَّ	تَقَاتِهِ	وَلَا تَمُوتُنَّ	إِلَّا
(as is His) right	(that) He (should) be feared	and you die not	except
وَأَنْتُمْ		مُسْلِمُونَ ﴿١٠٢﴾	
while you		(are) Muslims	

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِّنَ النَّارِ فَنَقَذَكُمْ مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

103. And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favour on you,

for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

وَأَعْتَصِمُوا	يُحْبِلِ اللَّهُ	جَمِيعًا	وَلَا تَفَرَّقُوا
and hold fast	to (the) Rope (of) Allah	all together	and be not divided
وَأَذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ	إِذْ كُنْتُمْ	أَعْدَاءَ
and remember (the) Favour (of) Allah	on you	when you were	enemies
فَالْفَ بَيْنَ	قُلُوبِكُمْ	فَأَصْبَحْتُمْ	بِنِعْمَتِهِ
then he made friendship between	your hearts	and you became	by His Grace
إِخْوَانًا	وَكُنْتُمْ	عَلَى شَفَا	حُفْرَةٍ
brethren	and you were	on (the) brink	(of) pit
مِنْهَا	كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	آيَاتِهِ
from it	thus Allah makes clear	to you	His Signs
			لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٦﴾
			so that you may be guided

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. 105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. 106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them

will be said): ``Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

وَلَتَكُنَّ	مِّنْكُمْ	أُمَّةٌ	يَدْعُونَ إِلَى الْخَيْرِ
and (there) must be	out of you	a group of people	who invite to the good
وَيَأْمُرُونَ	بِالْمَعْرُوفِ	وَيَنْهَوْنَ	عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
and command	the right	and forbid	[from] the wrong and those (are)
الْمُفْلِحُونَ ﴿١٠٦﴾	وَلَا تَكُونُوا	كَالَّذِينَ تَفَرَّقُوا	وَاخْتَلَفُوا مِنْ بَعْدِ مَا
the successful	and be not	like those who divided	after and disputed
جَاءَهُمْ	الْبَيِّنَاتُ	وَأُولَئِكَ هُمُ	عَذَابٌ عَظِيمٌ ﴿١٠٧﴾
had come to them	the clear signs	for them and those	(is) a torment awful
يَوْمَ	تَبْيَضُ وُجُوهٌ	وَتَسْوَدُ	
(on the) Day (when)	(some) faces would be brightened	and would be blackened	
وُجُوهٌ	فَأَمَّا الَّذِينَ	أَسْوَدَتْ وُجُوهُهُمْ	أَكْفَرْتُمْ بَعْدَ
(some) faces	so as for those	whose faces blackened	(did) you disbelieve? after
إِيْمَانِكُمْ	فَذُوقُوا الْعَذَابَ	بِمَا كُنْتُمْ	تَكْفُرُونَ ﴿١٠٨﴾
your Faith	then taste the torment	for [that] you used to	disbelieve

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

107. And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever. 108. These are the Verses of Allāh. We recite them to you (O Muhammad ﷺ) in truth, and Allāh wills no injustice to the 'Ālamīn (mankind, jinn and all that exists). 109. And to Allāh belongs all

that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allāh. 110. You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad ﷺ and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allāh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fāsiqūn* (disobedient to Allāh and rebellious against Allāh's Command).

وَأَمَّا الَّذِينَ		أَبْيَضَتْ وَجُوهُهُمْ		فَفِي رَحْمَةِ اللَّهِ	
and as for those		brightened their faces		then (they will be) in (the) Mercy (of) Allah	
هُمْ	فِيهَا	خَالِدُونَ	تِلْكَ	ءَايَاتُ اللَّهِ	نَتْلُوهَا
they	in it	(will) abide forever	these	(are the) Verses (of) Allah	We recite them
عَلَيْكَ	بِالْحَقِّ	وَمَا اللَّهُ	يُرِيدُ ظُلْمًا	لِّلْعَالَمِينَ	
to you	in truth	and Allah (does) not	desire injustice	to the worlds	
وَلِلَّهِ مَا	فِي السَّمَاوَاتِ	وَمَا	فِي الْأَرْضِ	وَإِلَى اللَّهِ	
and for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and to Allah	
تَرْجِعُ الْأُمُورَ	كُنْتُمْ خَيْرَ	أُمَّةٍ	أُخْرِجَتْ لِلنَّاسِ		
the matters go back	you are (the) best	(of) people	raised up for mankind		
تَأْمُرُونَ بِالْمَعْرُوفِ	وَتَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَتُؤْمِنُونَ		
you command the good	and forbid	[from] the wrong (evil)	and you believe		
بِاللَّهِ	وَلَوْ ءَامَنَ	أَهْلُ	الْكِتَابِ	لَكَانَ خَيْرًا	
in Allah	and had believed	(the) people	(of) the Scripture	surely it was better	
لَهُمْ	مِنْهُمْ	الْمُؤْمِنُونَ	وَأَكْثَرُهُمْ	الْفَاسِقُونَ	
for them	(some) of them	(are) believers	but most of them	(are) transgressors	

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقْتَلُوا يَكْفُرُوا يَوْمَئِذٍ يَخْلَعُ الَّذِينَ ظَلَمُوا ثِيَابًا خَضْرَاءَ سَاغِيَةً فِي النَّارِ وَلَئِنْ سَأَلْتَهُمْ لَمَنْ ضَرَبُوا عَلَيْكُمْ ذَلِيلًا لَقَدْ سَأَلُوا لَكُمْ لَعْنًا وَإِنْ سَأَلْتَهُمْ لَمَنْ ضَرَبُوا عَلَيْكُمْ ذَلِيلًا لَقَدْ سَأَلُوا لَكُمْ لَعْنًا وَإِنْ سَأَلْتَهُمْ لَمَنْ ضَرَبُوا عَلَيْكُمْ ذَلِيلًا لَقَدْ سَأَلُوا لَكُمْ لَعْنًا

مَنْ اللَّهُ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped. 112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allāh, and a covenant from men; they have drawn on themselves the Wrath of Allāh, and destitution is put over them. This is because they disbelieved in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and killed the Prophets without right. This is because they disobeyed (Allāh) and used to transgress beyond bounds (in Allāh's disobedience, crimes and sins).

لَنْ يَضُرُّوكُمْ	وَإِنْ يُقَاتِلُواكُمْ	إِلَّا أَذًى	يُؤَلُّوْكُمْ
they will never harm you	and if they fight you	except a (little) hurt	they will turn to you
الْأَذْبَارَ	ثُمَّ	لَا يُنْصَرُونَ	ضُرِبَتْ عَلَيْهِمُ
the backs	then	they will not be helped	was stamped upon them
الذِّلَّةَ			disgrace
أَيْنَ مَا تُقِفُوا	إِلَّا	بِحَبْلِ	مِّنَ اللَّهِ
wherever they are found	except	with a rope (covenant)	from Allah
وَحَبْلٍ	مِّنَ النَّاسِ	وَبَاءُوا	بِعِصْيٍ
and a rope (covenant)	from men	and they have incurred	wrath
وَضُرِبَتْ	عَلَيْهِمْ	الْمَسْكَنَةُ	ذَلِكَ
and was stamped	upon them	the humiliation	that
يَكْفُرُونَ بِآيَاتِ اللَّهِ	وَيَقْتُلُونَ الْأَنْبِيَاءَ		
reject (the) Verses (of) Allah	and (used to) kill the Prophets		
ذَلِكَ بِمَا عَصَوْا	وَكَانُوا	يَعْتَدُونَ	
that (is) because they disobeyed	and they used to	transgress	

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ آيَاتِ اللَّهِ فَإِذَا دُخِلَ عَلَيْهِمْ نَارُ الْإِسْلَامِ إِذَا هُمْ يُسْجَدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allāh during the hours of the night, prostrating themselves in prayer. 114. They believe in Allāh and the Last Day; they enjoin *Al-Ma'rūf* (Islamic Monotheism, and following Prophet Muhammad ﷺ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad ﷺ); and they hasten in (all) good works; and they are among the righteous. 115. And whatever good they do, nothing will be rejected of them; for Allāh knows well those who are *Al-Muttaqūn* (the pious).

لَيْسُوا سَوَاءً	مِنَ أَهْلِ	الْكِتَابِ	أُمَّةٌ	قَائِمَةٌ
they are not (all) alike	of (the) people	(of) the Scripture	a people	upright
يَتْلُونَ آيَاتِ اللَّهِ	ءَانَاءَ	أَيْلٍ	وَهُمْ يَسْجُدُونَ	﴿١١٣﴾
they recite (the) Verses (of) Allah	(during the) hours	(of) the night	and they prostrate	
يُؤْمِنُونَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	وَيَأْمُرُونَ	
they believe in Allah	and the Day	the Last	and they command	
بِالْمَعْرُوفِ وَيَنْهَوْنَ	عَنِ الْمُنْكَرِ	وَيُسْرِعُونَ	فِي الْخَيْرَاتِ	
the good	[from] the wrong	and they hasten	in (doing) good deeds	
وَأُولَئِكَ	مِنَ الصَّالِحِينَ	﴿١١٤﴾	وَمَا يَفْعَلُوا	مِنْ خَيْرٍ
and they (are)	of the righteous		and whatever they do	of good
فَلَنْ يُكْفَرُوهُ	وَاللَّهُ	عَلِيمٌ بِالْمُتَّقِينَ	﴿١١٥﴾	
then they will never be denied [it] (its reward)	and Allah	(is) Ever-Knowing of the pious		

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٧﴾

116. Surely, those who reject Faith (disbelieve in Allāh and in Muhammad ﷺ as being Allāh's Messenger and in all that which he has brought from Allāh), neither their properties nor their offspring will avail them aught against Allāh. They are the dwellers of the Fire, therein they will abide. 117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allāh, including the Christ and Muhammad ﷺ). Allāh wronged them not, but they wronged themselves.

إِنَّ الَّذِينَ كَفَرُوا	لَنْ تُغْنِيَ	عَنْهُمْ	أَمْوَالُهُمْ
indeed those who disbelieved	will never avail	[for] them	their wealth
وَلَا أَوْلَادُهُمْ	مِّنْ اللَّهِ شَيْئًا	وَأُولَئِكَ	أَصْحَابُ النَّارِ
nor their offspring	anything from Allah	and those	(are the) dwellers (of) the Fire
هُمْ	فِيهَا	خَالِدُونَ	مِثْلُ مَا يَنْفِقُونَ
they	in it (therein)	(will) abide forever	(of) what they spend (the) example
فِي هَذِهِ	الْحَيَاةِ	الدُّنْيَا	كَمِثْلِ رِيحٍ
in this	life	(of) the world	(is) like (the) example (of) a wind in it
صَرٌّ	أَصَابَتْ حَرْثَ	قَوْمٍ	ظَلَمُوا أَنْفُسَهُمْ
(is) severe cold	it struck (the) harvest	(of) a people	who wronged themselves
فَاهْلَكَتْهُ	وَمَا ظَلَمَهُمُ اللَّهُ	وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ	
and destroyed it	and Allah wronged them not	[and] but they did wrong themselves	

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
 ۞ إِن كُنْتُمْ تَعْقِلُونَ ۞

118. O you who believe! Take not as (your) *Bitānah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt

you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayāt* (proofs, verses, evidences) if you understand.

يَتَأْتِيهَا	الَّذِينَ آمَنُوا	لَا تَتَّخِذُوا بَطَانَةً	مِّن دُونِكُمْ
0 (you)	who believe	take not (as) friends	[from] out of you (your religion)
لَا يَأْتِي لُونَكُمْ	خَبَالًا	وَدُّوا	مَا عَنِتُّمْ
they (do) not spare effort to make you	corrupt	they desire	whatever distresses you
قَدْ بَدَتِ الْبَغْضَاءُ	مِّنْ أَفْوَاهِهِمْ		
indeed (their) hatred has become apparent	from (the utterances of) their mouths		
وَمَا تَخْفَى	صُدُورُهُمْ	أَكْبَرُ	قَدْ بَيَّنَّا
and what conceal	their breasts	(is even) greater	verily We have made plain
لَكُمْ	الْآيَاتِ	إِنْ كُنْتُمْ	تَعْقِلُونَ
to you	the Verses	if you did	understand

هَآئِنْتُمْ أُولَآءِ مُجِبُونَهُمْ وَلَا يُجِبُونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَعْضُكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَسْسِكُمْ حَسَنَةً تَّسَوُّهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurāt (Torah) and the Injil (Gospel), while they disbelieve in your Book, the Qur'ān]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)." 120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqūn* (the pious), not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do.

هَآأَنَآمُ	أُولَآءِ	تُحِبُّونَهُمُ	وَلَا يُحِبُّونَكُمُ	وَتُؤْمِنُونَ
lo you (are)	those	that love them	but they (do) not love you	and you believe
بِآلِكَتِّبِ	كُلِّهٖ	وَإِذَا	لَقُّوْكُمْ	قَالُوا
in the Scripture	all of it	and when	they meet you	they say
وَأِذَا خَلَوْا	عَصَوْا عَلَيْكُمْ	أَلَّا نَمِلَ	مِنَ الْغَيْظِ	
but when they go apart	they bite at you	(tips of their) fingers	in rage	
قُلْ	مُوتُوا بِغَيْظِكُمْ	إِنَّ اللَّهَ	عَلِيمٌ بِذَاتِ	
say	perish in your rage	certainly Allah	(is) All-Knower of what (is in)	
الصُّدُورِ	إِنْ تَمَسَّسَكُمْ	حَسَنَةً	نَّسُوهُمْ	وَإِنْ تُصِيبَكُمْ
(their) breasts	if befalls you	a good	it grieves them	and if overtakes you
سَيِّئَةٍ	يَفْرَحُوا بِهَا	وَإِنْ تَصْبِرُوا		
a misfortune	they rejoice at it	but if you remain steadfast		
وَتَتَّقُوا	لَا يَضُرُّكُمْ	كَيْدُهُمْ	شَيْئًا	إِنَّ اللَّهَ
and become pious (fear Allah)	would not harm you	their plot	at all	indeed Allah
بِمَا يَعْمَلُونَ مُحِيطٌ				
(is) All-Encompassing of what they do				

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعَدَ الْفِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allāh is All-Hearer, All-Knower. 122. When two parties from among you were about to lose heart, but Allāh was their *Walī* (Supporter and Protector). And in Allāh should the believers put their trust. 123. And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful.

وَاِذْ عَدَوْتَ		مِنْ اَهْلِكَ		تُبَوِّئُ الْمُؤْمِنِينَ	
and when you left early morning		[from] your household		to post the believers	
مَقْعِدَ	لِلْقِتَالِ	وَاللّٰهُ	سَمِيعٌ	عَلِيمٌ	
at (their) stations	for the battle	and Allah	(is) All-Hearer	All-Knower	
اِذْ هَمَّتْ طَآئِفَتَانِ		مِنْكُمْ		اَنْ تَفْشَلَا	
(remember) when inclined two groups		of you		to show weakness	
وَلِيَّهُمَا		وَعَلَى اللّٰهِ		فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ	
(was) their Protector		and in Allah		[so] should the believers put (their) trust	
وَلَقَدْ نَصَرَكُمُ اللّٰهُ		بِבَدْرِ	وَاَنْتُمْ	اَذِلَّةٌ	
and certainly Allah helped you		at Badr	when you	(were) utterly weak	
فَاتَّقُوا اللّٰهَ		لَعَلَّكُمْ تَشْكُرُونَ			
so fear Allah		so that you may be grateful			

اِذْ تَقُولُ لِلْمُؤْمِنِينَ اَلَنْ يَكْفِيَكُمْ اَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُزْلِينَ ﴿١٢٤﴾ بَلَىٰ اِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هٰذَا يُمَدِّدُكُمْ رَبُّكُمْ بِخَمْسَةِ اَلْفٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَّكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

124. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allāh) should help you with three thousand angels sent down?" 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." 126. Allāh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allāh, the All-Mighty, the All-Wise.

اِذْ		تَقُولُ لِلْمُؤْمِنِينَ		اَلَنْ يَكْفِيَكُمْ		اَنْ يُمَدِّدَ رَبُّكُمْ	
when		you said to the believers		will (it) not suffice you?		that helps you	
ثَلَاثَةِ	اَلْفِ	مِّنَ الْمَلَائِكَةِ	مُزْلِينَ	بَلٰى	اِنْ تَصْبِرُوا		
with three	thousands	[of] angels	sent down	yes	if you are steadfast		

وَتَتَّقُوا	وَيَأْتُواكُمْ	مِّنْ فَوْرِهِمْ	هَذَا	يُمِدُّكُمْ
and fear (Allah)	and they (the enemy) come to you	rushingly	[this]	will help you
رَبُّكُمْ	خَمْسَةَ	ءَالْفٍ	مِّنَ الْمَلَائِكَةِ	مُسَوِّمِينَ
your Lord	with five	thousands	[of] angels	marked
إِلَّا بُشْرَىٰ	لَكُمْ	وَلِنُطْمِئِنَّ قُلُوبُكُمْ	بِهِ	وَمَا النَّصْرُ
but glad tiding	for you	and to assure your hearts	with it	and (there is) no help
إِلَّا	مِّنْ عِنْدِ اللَّهِ	الْعَزِيزِ	الْحَكِيمِ	
except	from Allah	the All-Mighty	the All-Wise	

لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتُهُمْ فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. 128. Not for you (O Muhammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zālimūn* (polytheists, wrongdoers and the disobedients). 129. And to Allāh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allāh is Oft-Forgiving, Most Merciful.

لَيَقْطَعَ طَرَفًا	مِّنَ الَّذِينَ كَفَرُوا	أَوْ يَكْبِتُهُمْ	
that He may cut off a part (group)	of those who disbelieved	or subdue them	
فَيَنْقَلِبُوا خَآئِبِينَ ﴿١٢٧﴾	لَيْسَ لَكَ	مِّنَ الْأَمْرِ	شَيْءٌ
so (that) they return frustrated	(there) is not for you	the decision	at all
أَوْ يَتُوبَ	عَلَيْهِمْ	أَوْ يُعَذِّبُهُمْ	فَإِنَّهُمْ
whether He turns (in mercy)	to them	or He punishes them	verily they
ظَالِمُونَ ﴿١٢٨﴾	وَلِلَّهِ مَا	فِي السَّمَاوَاتِ	وَمَا
(are) wrongdoers	and for Allah (is) what	(is) in the heavens	and what

فِي الْأَرْضِ	يَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	مَنْ يَشَاءُ
(is) in the earth	He forgives	[to] whom He wills	and punishes	whom He wills
	وَاللَّهُ	عَفُورٌ	رَّحِيمٌ	
	and Allah	(is) All-Forgiving	Most Merciful	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

130. O you who believe! Eat not *Ribā* (usury) doubled and multiplied, but fear Allāh that you may be successful. 131. And fear the Fire, which is prepared for the disbelievers. 132. And obey Allāh and the Messenger (Muhammad ﷺ) that you may obtain mercy. 133. And march forth in the way (which leads) to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqūn* (the pious).

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	لَا تَأْكُلُوا الرِّبَا	أَضْعَافًا	مُّضَاعَفَةً
O (you)	who believe	devour (eat) not interest	doubled	(and) redoubled
وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ	وَاتَّقُوا النَّارَ	الَّتِي أُعِدَّتْ	
and fear Allah	that you may achieve success	and fear the Fire	which is prepared	
لِلْكَافِرِينَ	وَأَطِيعُوا اللَّهَ	وَالرَّسُولَ	لَعَلَّكُمْ تُرْحَمُونَ	
for the disbelievers	and obey Allah	and the Messenger	that you may be shown mercy	
وَسَارِعُوا	إِلَى مَغْفِرَةٍ	مِّن رَّبِّكُمْ	وَجَنَّةٍ	عَرْضُهَا
and hasten	to forgiveness	of your Lord	and Paradise	whose width (is like that of)
السَّمَوَاتُ	وَالْأَرْضُ	أُعِدَّتْ لِلْمُتَّقِينَ		
the heavens	and the earth	which is prepared for the pious		

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

134. Those who spend (in Allāh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves *Al-Muhsinūn* (the good-doers). 135. And those who, when they have committed *Fāhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins; – and none can forgive sins but Allāh—and do not persist in what (wrong) they have done, while they know.

الَّذِينَ يُنْفِقُونَ	فِي السَّرَّاءِ	وَالضَّرَّاءِ	وَالْكَاظِمِينَ	الْعِظَ
those who spend	in prosperity	and (in) adversity	and who control	(their) rage
وَالْعَافِينَ	عَنِ النَّاسِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾	وَالَّذِينَ	
and who forgive	the people	and Allah loves the good-doers	and those who	
إِذَا فَعَلُوا	فَحِشَةً	أَوْ ظَلَمُوا أَنْفُسَهُمْ	ذَكَرُوا اللَّهَ	
when they do	(something) indecent	or they wrong themselves	they remember Allah	
فَاسْتَغْفَرُوا	لِذُنُوبِهِمْ	وَمَنْ يَغْفِرُ	الذُّنُوبَ	إِلَّا اللَّهَ
and ask forgiveness	for their sins	and who can forgive	the sins	but Allah
وَلَمْ يُصِرُّوا	عَلَى مَا فَعَلُوا	وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾		
and they (do) not persist	in what they did	while they know		

أُولَئِكَ جَزَاءُهم مَغْفِرَةٌ مِّن رَّبِّهم وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾ قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allāh's Orders). 137. Many similar ways (and mishaps of life) were faced by

nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allāh, and disobeyed Him and His Messengers). 138. This (the Qur'ān) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqūn* (the pious).

أُولَئِكَ	جَزَاءُهُمْ	مَغْفِرَةٌ	مِّن رَّبِّهِمْ	وَجَنَّاتٌ
those	their reward	(is) forgiveness	from their Lord	and Gardens
تَجْرَى مِنْ تَحْتِهَا	الْأَنْهَارُ	خَالِدِينَ	فِيهَا	وَنِعْمَ أَجْرُ
flow under which	the rivers	they (will) abide forever	therein	and how excellent reward
الْعَمِلِينَ	قَدْ خَلَتْ	مِنْ قَبْلِكُمْ	سُنَنٌ	
(for) those who do (good deeds)	verily passed	before you	(many such) situations	
فَسِيرُوا	فِي الْأَرْضِ	فَانظُرُوا	كَيْفَ كَانَ	عَقِبَهُ
so travel	through the earth	and see	how was	(the) end
الْمُكَذِّبِينَ	هَذَا	بَيَانٌ	لِّلنَّاسِ	وَهْدًى
(of) the deniers (of truth)	this	(is) a declaration	for mankind	and a guidance
وَمَوْعِظَةٌ		لِّلْمُتَّقِينَ		
and admonition		for the pious		

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ، وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

139. So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. 140. If a wound (or killing) has touched you, be assured a similar wound (or killing) has touched the others (disbelievers). And so are the days (good and not so good), that We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zālimūn* (polytheists

and wrongdoers). 141. And that Allāh may test (or purify) the believers (from sins) and destroy the disbelievers.

وَلَا تَهِنُوا	وَلَا تَحْزَنُوا	وَأَنْتُمْ	الْأَعْلَوْنَ
and (do) not become weak	nor be grieved	and you	(will be) upper-handed
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤١﴾	إِنْ يَمَسُّكُمْ	قَرْحٌ	
if you are (true) believers	if has touched you	a wound	
فَقَدْ مَسَّ الْقَوْمَ	قَرْحٌ	مِثْلُهُ	وَتِلْكَ
so certainly has touched the (disbelieving) people	a wound	similar to that	and these
أَلَيَّامُ	نُدَاوِلُهَا	بَيْنَ	النَّاسِ
days	We turn them	among	[the] people
الَّذِينَ آمَنُوا	وَيَتَّخِذَ	مِنْكُمْ	شُهَدَاءَ
those who (really) believe	and (that) He may take	from (among) you	martyrs
وَاللَّهُ	لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٢﴾	وَلِيُمَحِّصَ اللَّهُ	
and Allah	(does) not like the wrongdoers	[and] that Allah may purge	
الَّذِينَ آمَنُوا	وَيَمْحَقَ الْكَافِرِينَ ﴿١٤٣﴾		
those who believed	and may destroy the disbelievers		

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

142. Or do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sābirūn* (the patient)? 143. And you had indeed longed for death (*Ash-Shahādah*-martyrdom) before you met it. Now you have seen it openly with

your own eyes. 144. And Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh; and Allāh will give reward to those who are grateful.

وَلَمَّا يَعْلَمِ اللَّهُ		أَنْ تَدْخُلُوا الْجَنَّةَ		أَمْ حَسِبْتُمْ
while Allah has not yet tried (known)		that you would enter Paradise		or (did) you think
وَيَعْلَمُ الصَّابِرِينَ		مِنْكُمْ	الَّذِينَ جَاهَدُوا	
and (has not) tried the steadfast		of you	those who strove hard	
وَلَقَدْ كُنْتُمْ	تَمَنُّونَ الْمَوْتَ	مِنْ قَبْلِ	أَنْ تَلْقَوْهُ	
and indeed you used to	long for [the] death	before	[that] you met it	
فَقَدْ رَأَيْتُمُوهُ	وَأَنْتُمْ نَظُرُونَ	وَمَا مُحَمَّدٌ		
so verily you have faced it	and you were observing (it)	and Muhammad (is) not		
إِلَّا رَسُولٌ	قَدْ خَلَتْ	مِنْ قَبْلِهِ	الرُّسُلُ	أَفَايُنْ مَاتَ
but a Messenger	[indeed] passed away	before him	Messengers	then if he died?
أَوْ قُتِلَ	أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ	وَمَنْ يَنْقَلِبْ	عَلَى عَقْبَيْهِ	
or is killed	(will) you turn back on your heels?	and who turns back	on his heels	
فَلَنْ يَضُرَّ اللَّهَ	شَيْئًا	وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ		
then he will never harm Allah	at all	and Allah will give reward to the grateful		

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَنْ يَرِدْ ثَوَابَ الدُّنْيَا نُؤْتِيهِ مِنْهَا وَمَنْ يَرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِيهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾ وَكَأَيِّنْ مِنْ نَبِيِّ قَتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

145. And no person can ever die except by Allāh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it;

and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful. 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allāh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allāh's way, nor did they weaken nor degrade themselves. And Allāh loves *As-Sābirūn* (the patient).

وَمَا كَانَ	لِنَفْسٍ	أَنْ تَمُوتَ	إِلَّا	بِإِذْنِ اللَّهِ
and it is not	for a person	that he dies	but	by (the) Leave (of) Allah
كِتَابًا	مُّوَجَّلًا	وَمَنْ يُرِدْ	ثَوَابَ	الدُّنْيَا
a term	appointed	and whoever desires	a reward	(of) the world
نُؤْتِيهِ	مِنْهَا	وَمَنْ يُرِدْ	ثَوَابَ	الْآخِرَةِ
We shall give him	of it	and whoever desires	a reward	(of) the Hereafter
نُؤْتِيهِ	مِنْهَا	وَسَنَجْزِي الشَّاكِرِينَ	وَكَاثِرِينَ	
We shall give him	of it	and We shall reward the grateful	and many	
مِنْ نَبِيِّ	قَاتَلَ مَعَهُ	رَبِّيُونَ	كَثِيرٌ	فَمَا وَهَنُوا
[of] a Prophet	fought with him	godly men	numerous	but they neither lost heart
لِمَا	أَصَابَهُمْ	فِي سَبِيلِ اللَّهِ	وَمَا ضَعُفُوا	
for what	befell them	in (the) way (of) Allah	nor (did) they weaken	
وَمَا اسْتَكَانُوا		وَاللَّهُ يُحِبُّ الصَّابِرِينَ		
nor they abased themselves		and Allah loves the steadfast		

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَكَانَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and

give us victory over the disbelieving folk." 148. So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves Al-Muhsinūn (the good-doers). 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

وَمَا كَانَ قَوْلَهُمْ	إِلَّا	أَنْ قَالُوا رَبَّنَا	أَغْفِرْ لَنَا	ذُنُوبَنَا
and their saying was not	except	that they said our Lord	forgive [for] us	our sins
وَإِسْرَافَنَا	فِي أَمْرِنَا	وَتَبَّتْ أَقْدَامَنَا	وَأَنْصُرْنَا	
and our excesses (transgressions)	in our affairs	and set firmly our feet	and help us	
عَلَى الْقَوْمِ	الْكَافِرِينَ	فَكَانَهُمُ اللَّهُ	ثَوَابِ	الدُّنْيَا
against the people	[the] disbelieving	so Allah gave them	(the) reward	(of) this world
وَحُسْنِ	ثَوَابِ	وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ	يَا أَيُّهَا	
and excellent	reward	and Allah loves the good-doers	O (you)	
الَّذِينَ آمَنُوا	إِنْ تَطِيعُوا	الَّذِينَ كَفَرُوا	يُرْدُّكُمْ	
who believe	if you obey	those who disbelieve	they will drive you back	
عَلَى أَعْقَابِكُمْ	فَتَنْقَلِبُوا خَاسِرِينَ			
on your heels	and you will turn back (from Faith as) losers			

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانٌ وَمَأْوَهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

150. Nay, Allāh is your Maulā (Patron, Lord, Helper, Protector), and He is the Best of helpers. 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zālimūn (polytheists and wrongdoers).

بَلِ اللَّهُ	مَوْلَاكُمْ	وَهُوَ	خَيْرُ	الَّنَّاصِرِينَ	سَنُلْقِي
but Allah	(is) your Protector	and He	(is the) Best	(of) the helpers	We shall cast

بِمَا أَشْرَكُوا	الرُّعْبَ	الَّذِينَ كَفَرُوا	فِي قُلُوبٍ
(because) of what they associated	terror	(of) those who disbelieved	into (the) hearts
وَمَاؤُنْهُمْ	سُلْطَانًا	بِهِ	مَا لَمْ يَنْزِلْ
and their abode	any sanction	with it	that which He did not send
الظَّالِمِينَ ﴿١٥١﴾	وَبِئْسَ مَثْوَى	النَّارِ	with Allāh
(of) the wrongdoers	[and] how bad is (the) abode	(is) the Fire	

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعَدَ مَا أَرَاكُمْ مَا تَحِبُّونَ ۚ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ ۚ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

152. And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allāh is Most Gracious to the believers.

تَحُسُونَهُمْ	إِذْ	وَعْدَهُ	وَلَقَدْ صَدَقَكُمُ اللَّهُ
you were destroying them	when	His Promise	and indeed Allāh fulfilled to you
وَتَنَزَّعْتُمْ	حَتَّىٰ إِذَا فَشِلْتُمْ	بِإِذْنِهِ	
and you fell to disputing	until when you showed weakness	with His Leave	
أَرَاكُمْ	مِمَّا بَعَدَ مَا	وَعَصَيْتُمْ	فِي الْأَمْرِ
He showed you	after	and you disobeyed	about the order
وَمِنْكُمْ	الدُّنْيَا	مَنْ يُرِيدُ	مَّا تَحِبُّونَ
and of you (some)	this world	who desire	of you (are some) what you love
لِيَبْتَلِيَكُمْ	عَنْهُمْ	ثُمَّ صَرَفَكُمْ	الْآخِرَةَ
that He may test you	from them	then He made you flee	the Hereafter who desire

وَلَقَدْ عَفَا	عَنْكُمْ	وَاللَّهُ	ذُو فَضْلٍ	عَلَى الْمُؤْمِنِينَ
and indeed He forgave	you	and Allah	(is) Most Gracious	to the believers

إِذْ تَصْعَدُونَ وَلَا تَكْلُوتُ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَبِكُمْ فَأَتْبَعَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad ﷺ) was in the rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.

إِذْ تَصْعَدُونَ		وَلَا تَكْلُوتُ	
(and remember) when you were climbing (the hill)		and you were not paying a heed	
عَلَى أَحَدٍ	وَالرَّسُولُ	يَدْعُوكُمْ	فِي أُخْرَبِكُمْ
to anyone	and the Messenger	was calling you	in your rear
غَمًّا	بِغَمٍّ	لِّكَيْلَا تَحْزَنُوا	عَلَى مَا فَاتَكُمْ
grief	for grief	so that you may neither grieve	for that which escaped you
وَلَا مَا	أَصَابَكُمْ	وَاللَّهُ	خَيْرٌ بِمَا تَعْمَلُونَ
nor (for) that which	befell you	and Allah	(is) Well-Aware of what you do

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ وَطَآئِفَةٌ قَدْ
أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنْ
الْأَمْرِ شَيْءٌ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ يُخَفُونَ فِي أَنْفُسِهِمْ مَا لَا يَبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ
مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

154. Then after the distress, He sent down security upon you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet ﷺ) and thought wrongly of Allāh—the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad ﷺ): "Indeed the affair belongs wholly to Allāh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allāh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allāh is All-Knower of what is in (your) breasts.

ثُمَّ أَنْزَلَ	عَلَيْكُمْ	مِّنْ بَعْدِ	الْغَمِ	أَمَنَةً
then He sent down	upon you	after	the grief (distress)	an inner peace
نُعَاسًا	يَغْشَى طَائِفَةً	مِّنْكُمْ	وَطَائِفَةٌ	
slumber	overtakes a group	of you	and (members of another) group	
قَدْ أَهَمَّتْهُمْ	أَنْفُسُهُمْ	يُظَنُّونَ بِاللَّهِ	غَيْرَ الْحَقِّ	ظَنَّ
certainly were concerned (about)	themselves	thinking of Allah	wrongly	thought
الْجَهْلِيَّةِ	يَقُولُونَ هَلْ	لَنَا	مِنَ الْأَمْرِ	مِنْ شَيْءٍ
(of) ignorance	they say (is there)?	for us	from the affair	anything
قُلْ إِنَّ الْأَمْرَ	كُلَّهُ	لِلَّهِ	يُخْفُونَ فِي أَنْفُسِهِمْ	مَا
say indeed the affair	all of it	(is) for Allah	they hide within themselves	what
لَا يُبْدُونَ	لَكَ	يَقُولُونَ	لَوْ كَانَ	لَنَا
they (do) not reveal	to you	they say	if (there) was	from the affair
مَا قَتَلْنَا هَهُنَا	قُلْ	لَوْ كُنْتُمْ	فِي بُيُوتِكُمْ	
we were not killed here	say	(even) if you had been	in your houses	
لَبَرَزَ الَّذِينَ	كُتِبَ عَلَيْهِمُ	الْقَتْلُ		
surely would have gone forth those	for whom was decreed	the death		
إِلَى مَضَاجِعِهِمْ	وَلِيَبْتَلِيَ اللَّهُ	مَا فِي	صُدُورِكُمْ	
to the places of their death	and that Allah may test	what (is) in	your breasts	

وَلِيْمَحْصَ	مَا فِي	قُلُوبِكُمْ	وَاللّٰهُ	عَلِيْمٌ
and that He may purge	what (is) in	your hearts	and Allah	(is) All-Knower
		بِذَاتِ	الصُّدُوْرِ	
		of what (is) in	the breasts	

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ يَتَّخِذُ الَّذِينَ الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَّوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed, has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing. 156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allāh may make it a cause of regret in their hearts. It is Allāh that gives life and causes death. And Allāh is All-Seer of what you do.

إِنَّ الَّذِينَ تَوَلَّوْا	مِنْكُمْ	يَوْمَ	الَّتَقَى الْجَمْعَانِ	
surely those who turned their backs	of you	(on the) day	the two hosts met	
إِنَّمَا اسْتَزَلَّهُمُ	الشَّيْطَانُ	بِبَعْضِ	مَا كَسَبُوا	
only made them slip	Satan	for some	(of) what they had earned	
وَلَقَدْ عَفَا اللَّهُ	عَنْهُمْ	إِنَّ اللَّهَ	غَفُورٌ	حَلِيمٌ
but indeed Allah forgave	them	verily Allah	(is) All-Forgiving	All-Forbearing
يَتَّخِذُ	الَّذِينَ ءَامَنُوا	لَا تَكُونُوا	كَالَّذِينَ كَفَرُوا	وَقَالُوا
O (you)	who believe	be not	like those who disbelieved	and said

لَا خُونَهُمْ	إِذَا	ضَرَبُوا فِي الْأَرْضِ	أَوْ كَانُوا عُزَىٰ
to their brethren	when	they were travelling through the earth	or they were fighting
لَوْ كَانُوا عِنْدَنَا	مَمَاتُوا	وَمَا قَتَلُوا	
if they had been with us	they would neither have died	nor they would have been killed	
لِيَجْعَلَ اللَّهُ ذَلِكَ	حَسْرَةً	فِي قُلُوبِهِمْ	وَاللَّهُ يَحْيِي
so that Allah makes it	a cause of regret	in their hearts	and Allah gives life
وَيُمِيتُ	وَاللَّهُ	بِمَا تَعْمَلُونَ بَصِيرٌ	
and causes death	and Allah	(is) All-Seer of what you do	

وَلَيْن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾
 وَلَيْن مُّتُّمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لَئِنْ لَّهُمْ وَلَوْ كُنْتَ
 فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ
 فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

157. And if you are killed or die in the way of Allāh, forgiveness and mercy from Allāh are far better than all that they amass (of worldly wealths). 158. And whether you die or are killed, verily, to Allāh you shall be gathered. 159. And by the Mercy of Allāh, you (Muhammad ﷺ) dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allāh's) forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allāh, certainly, Allāh loves those who put their trust (in Him).

وَلَيْن قُتِلْتُمْ	فِي سَبِيلِ اللَّهِ	أَوْ مُتُّمْ	لَمَغْفِرَةٌ
and if [indeed] you are killed	in (the) way (of) Allah	or die	surely forgiveness
مِّنَ اللَّهِ	وَرَحْمَةٌ	خَيْرٌ	مِّمَّا يَجْمَعُونَ
from Allah	and mercy	(are) better	than what they amass
أَوْ قُتِلْتُمْ	إِلَى اللَّهِ تُحْشَرُونَ	فِيمَا	رَحْمَةٌ مِّنَ اللَّهِ
or are killed	surely you will be gathered to Allah	and by	(the) Mercy of Allah

لَئِنْ لَّهُمْ	وَلَوْ كُنْتَ فَظًّا	غَلِيظًا	أَلْقَلْبِ
you dealt gently with them	and had you been rough	(and) fierce	(of) heart
لَا نَفْضُوا	مِنْ حَوْلِكَ	فَاعْفُ	عَنْهُمْ
surely they would have broken away	from about you	so pardon	them
وَأَسْتَغْفِرْ	لَهُمْ	وَشَاوِرْهُمْ	فِي الْأَمْرِ
and ask forgiveness	for them	and consult them	in the (public) matters
فَإِذَا عَزَمْتَ	فَتَوَكَّلْ	عَلَى اللَّهِ	إِنَّ اللَّهَ
but when you have resolved	then put your trust	in Allah	verily Allah

يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

loves those who put their trust (in Him)

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾ أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾

160. If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust. 161. It is not for any Prophet to take illegally a part of the booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly. 162. Is then one who follows (seeks) the good Pleasure of Allāh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allāh (by taking a part of the booty illegally – Ghulul)? – his abode is Hell, and worst indeed is that destination!

إِنْ يَنْصُرْكُمُ اللَّهُ	فَلَا غَالِبَ	لَكُمْ	وَإِنْ يَخْذُلْكُمْ	فَمَنْ
if Allah helps you	then none (can) overcome	you	and if He forsakes you	then who
ذَا الَّذِي	يَنْصُرُكُمْ	مِنْ بَعْدِهِ ۗ	وَعَلَى اللَّهِ	فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾
(is there) that	can help you	after Him	and in Allah	let the believers put (their) trust

وَمَا كَانَ	لِنَبِيِّ	أَنْ يَغْلُفَ	وَمَنْ يَغْلُلْ	يَأْتِ
and it was not	for a Prophet	that he defrauds	and whosoever defrauds	will bring forth
بِمَا غُلِّ	يَوْمَ	الْقِيَمَةِ	ثُمَّ تَوْفَىٰ	
what he had defrauded	(on the) Day	(of) Resurrection	then shall be fully recompensed	
كُلِّ	نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ
every	person	what he has earned	and they	shall not be wronged
أَفَمِنْ أَتَّبَعَ	رِضْوَانُ اللَّهِ	كَمَنْ بَاءَ		
(is) then (one) who followed?	(the) good Pleasure (of) Allah	like (the one) who is laden		
بِسَخَطٍ	مِّنَ اللَّهِ	وَمَا أُوْنُهُ	جَهَنَّمَ	وَيَسَّ الْمَصِيرُ
with Wrath	of Allah	and his abode	(is) Hell	and worst is the destination

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾ أَوَلَمَّْا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

163. They are in varying grades with Allāh, and Allāh is All-Seer of what they do. 164. Indeed, Allāh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet (i.e. his legal ways, statements and acts of worship)], while before that they had been in manifest error. 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.

هُمْ	دَرَجَاتٌ	عِنْدَ اللَّهِ	وَاللَّهُ	بَصِيرٌ بِمَا يَعْمَلُونَ
they	(have different) grades	with Allah	and Allah	(is) All-Seer of what they do

لَقَدْ مَنَّ اللَّهُ	عَلَى الْمُؤْمِنِينَ	إِذْ بَعَثَ	فِيهِمْ	رَسُولًا
indeed Allah conferred a favour	on the believers	when He sent	in them	a Messenger
مِّنْ أَنْفُسِهِمْ	يَتْلُوا عَلَيْهِمْ	ءَايَاتِهِ	وَيُزَكِّيهِمْ	
from (among) themselves	who recites unto them	His Verses	and purifies them	
وَيُعَلِّمُهُمُ	الْكِتَابَ وَالْحِكْمَةَ	وَإِنْ كَانُوا	مِن قَبْلُ	
and teaches them	the Book and the Wisdom	and indeed they were	before (that)	
لَفِي ضَلَالٍ	مُّبِينٍ ﴿١٦٦﴾	أَوْ لَمَّا	أَصَابَتْكُمْ	مُصِيبَةٌ قَدْ
[certainly] in error	manifest	or when?	has befallen you	[indeed] a calamity
أَصَبْتُمْ مِّثْلَهَا	قُلْتُمْ أَنِّي	هَذَا		
you have (already) inflicted (to them) twice to that	you say from where	(is) this		
قُلْ هُوَ	مِنْ عِنْدِ	أَنْفُسِكُمْ	إِنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٧﴾
say it (is)	from	yourselves	indeed Allah	(is) All-Powerful thing over every

وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْ قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَنِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قَدْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the Leave of Allāh, in order that He might test the believers. 167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

وَمَا	أَصَابَكُمْ	يَوْمَ التَّقَى	الْجَمْعَانِ
and what	befell you	(on the) day (when) met	two hosts (armies)

وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾		فَبِإِذْنِ اللَّهِ	
[and] that He might know (test) the (true) believers		(was) by (the) Leave (of) Allah	
وَقِيلَ لَهُمْ	الَّذِينَ نَافَقُوا	وَلِيَعْلَمَ	
to them	and it was said	those who were tainted with hypocrisy	and that He might know
لَوْ نَعْلَمُ	قَالُوا	أَوْادْفَعُوا	فَقَاتِلُوا فِي سَبِيلِ اللَّهِ
had we known	they said	or defend (yourselves)	fight in (the) way (of) Allah
لَا تَتَّبِعُنَا	هُمْ	لِلْكَفْرِ	قَاتِلَا
to disbelief	they	certainly we would have followed you	fighting (will take place)
يَوْمَئِذٍ	أَقْرَبُ	مِنْهُمْ	لِلْإِيْمَنِ يَقُولُونَ
that day	(were) nearer	[from them]	(than) to Faith they say
مَا لَيْسَ	فِي قُلُوبِهِمْ	وَاللَّهُ أَعْلَمُ	بِمَا يَكْتُمُونَ ﴿١٦٧﴾
what is not	in their hearts	and Allah has full knowledge	of what they conceal

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمْ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth." 169. Think not of those who are killed in the way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. 170. They rejoice in what Allāh has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

لَوْ أَطَاعُونَا	وَقَعَدُوا	لِإِخْوَانِهِمْ	الَّذِينَ قَالُوا
had they followed us	while they sat (at home)	to their brethren	those who said

مَا قُتِلُوا	قُلْ	فَادْرَأُوا	عَنْ أَنْفُسِكُمْ	أَلَمَوْتَ
they would not have been killed	say	then avert	from your own selves	the death
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٨﴾	وَلَا تَحْسَبَنَّ	الَّذِينَ قُتِلُوا		
if you are truthful	and you think not	those who are killed		
فِي سَبِيلِ اللَّهِ	أَمْوَاتًا	بَلْ أَحْيَاءٌ	عِنْدَ	رَبِّهِمْ
in (the) way (of) Allah	(as) dead	nay (they are) alive	with	their Lord
يُرْزَقُونَ ﴿١٧٩﴾	فَرِحِينَ	يَمَّا	ءَاتَاهُمُ اللَّهُ	
they are well-provided	jubilant	for what	Allah has bestowed upon them	
مِنْ فَضْلِهِ	وَيَسْتَبْشِرُونَ	بِالَّذِينَ	لَمْ يَلْحَقُوا	بِهِمْ
of His bounty	and they rejoice	for those who	have not (yet) joined	them
مَنْ خَلْفَهُمْ	أَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١٨٠﴾	
[of] left behind	that no fear	(shall be) on them	nor they will grieve	

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٩﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٨٠﴾ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٨١﴾

171. They rejoice in a grace and a bounty from Allāh, and that Allāh will not waste the reward of the believers. 172. Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward. 173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

يَسْتَبْشِرُونَ بِنِعْمَةٍ	مِّنَ اللَّهِ	وَفَضْلٍ	وَأَنَّ اللَّهَ
they rejoice in favour	of Allah	and (His) bounty	and that Allah

لَا يُضِيعُ أَجْرَ		الْمُؤْمِنِينَ ﴿١٧١﴾		الَّذِينَ اسْتَجَابُوا لِلَّهِ	
will not waste (the) reward		(of) the believers		those who responded to Allah	
وَالرَّسُولِ	مِنْ بَعْدِ مَا	أَصَابَهُمْ		الْقَرْحُ	
and the Messenger	after	befell them (they had received)		the injury	
لِلَّذِينَ أَحْسَنُوا		مِنْهُمْ	وَاتَّقُوا	أَجْرٌ	عَظِيمٌ ﴿١٧٢﴾
for those who did good		of them	and feared (Allah)	(is) a reward	great
الَّذِينَ	قَالَ لَهُمْ	النَّاسُ	إِنَّ النَّاسَ	قَدْ جَعَلُوا	
those	said to them	the people	verily the people	certainly have gathered	
لَكُمْ		فَاخْشَوْهُمْ	فَزَادَهُمْ	إِيْمَانًا	
against you		so fear them	but it increased them	(in) Faith	
وَقَالُوا حَسْبُنَا اللَّهُ			وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾		
and they said Allah (is) sufficient for us			and He is Excellent Guardian		

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ. فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْعًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزَابًا فِي الْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

174. So, they returned with grace and bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty. 175. It is only *Shaitān* (Satan) that suggests to you the fear of his *Auliya'* [supporters and friends (polytheists, disbelievers in the Oneness of Allāh and in His Messenger, Muhammad ﷺ)]; so fear them not, but fear Me, if you are (true) believers. 176. And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allāh. It is Allāh's Will to give them no portion in the Hereafter. For them there is a great torment.

فَانْقَلَبُوا	بِنِعْمَةٍ	مِّنَ اللَّهِ	وَفَضْلٍ	لَّمْ يَمَسَّسْهُمْ	سُوءٌ
so they returned	with favour	of Allah	and bounty	touched them not	any harm

وَاتَّبَعُوا رِضْوَانَ اللَّهِ	وَاللَّهُ	ذُو فَضْلٍ
and they followed (the) good Pleasure (of) Allah	and Allah	(is) Owner (of) Bounty
عَظِيمٍ ﴿١٧٤﴾	إِنَّمَا ذَلِكَ كُمْ	الشَّيْطَانُ
Great	(it is) only that	Satan
فَلَا تَخَافُوهُمْ	وَخَافُونَ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾
so fear them not	but fear Me	if you are (true) believers
الَّذِينَ يُسْرِعُونَ	فِي الْكُفْرِ	إِنَّهُمْ
those who rush	towards disbelief	verily they
يُرِيدُ اللَّهُ	أَلَّا يَجْعَلَ	لَهُمْ
Allah wills	that He will not give	to them
	عَظِيمٍ ﴿١٧٦﴾	حَظًّا
	great	any portion
	وَلَهُمْ	عَذَابٌ
	and for them	(is) a torment

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾
وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمَلِّ لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُمَلِّ لَهُمْ لِيَزدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allāh. For them, there is a painful torment. 178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.

إِنَّ الَّذِينَ اشْتَرُوا	الْكَفْرَ	بِالْإِيمَانِ	لَنْ يَضُرُّوا اللَّهَ
indeed those who have purchased	disbelief	at the price of Faith	they will never harm Allah
وَلَهُمْ	عَذَابٌ	أَلِيمٌ ﴿١٧٧﴾	وَلَا يَحْسَبَنَّ
and for them	(is) a torment	painful	and let not think
الَّذِينَ كَفَرُوا	أَنَّمَا نُمَلِّ لَهُمْ	خَيْرٌ لِّأَنفُسِهِمْ	إِنَّمَا نُمَلِّ لَهُمْ
those who disbelieved	that We give respite	for themselves	only We give respite
لَهُمْ	لِيَزدَادُوا	إِثْمًا	لَهُمْ
to them	(is) good	that We give respite	to them

لِيَزِدَادُوا	إِثْمًا	وَلَهُمْ	عَذَابٌ	مُّهِينٌ
so that they may grow	(in) sinfulness	and for them	(is) a torment	humiliating

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the *Ghaib* (Unseen), but Allāh chooses of His Messengers whom He wills. So believe in Allāh and His Messengers. And if you believe and fear Allāh, then for you there is a great reward.

مَا كَانَ اللَّهُ	لِيَذَرَ الْمُؤْمِنِينَ	عَلَى مَا	أَنْتُمْ	عَلَيْهِ
Allah is not	that He leaves the believers	on what	you	(are) on it
حَتَّى يَمِيزَ الْخَبِيثَ	مِنْ الطَّيِّبِ	وَمَا كَانَ اللَّهُ	لِيُطْلِعَكُمْ	
till He distinguishes the wicked	from the good	and Allah is not	(going) to inform you	
عَلَى الْغَيْبِ	وَلَكِنَّ اللَّهَ	يَجْتَبِي مِنْ رُسُلِهِ	مَنْ يَشَاءُ	
about the Unseen	[and] but Allah	chooses of His Messengers	whom He wills	
فَأَمِنُوا	بِاللَّهِ	وَرُسُلِهِ	وَإِنْ تَوَمَّنُوا	وَتَتَّقُوا
so believe	in Allah	and His Messengers	and if you believe	and fear (Allah)
فَلَكُمْ	أَجْرٌ	عَظِيمٌ		
then for you	(is) a reward	great		

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨٠﴾ لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨١﴾

180. And let not those who covetously withhold of that which Allāh has bestowed on them of His bounty (wealth) think that it is good for them (and so they do not pay the obligatory *Zakāt*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth; and Allāh is Well-Acquainted with all that you do. 181. Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

وَلَا يَحْسَبَنَّ	الَّذِينَ يَبْخُلُونَ	بِمَا	ءَاتَاهُمُ اللَّهُ
and (do) not think	those who covetously withhold	of what	Allah has granted them
مِنْ فَضْلِهِ	هُوَ	خَيْرًا	لَّهُمْ
of His bounty	(that) it	(is) good	for them
سَيُطَوَّقُونَ	مَا بَخَلُوا	بِهِ	يَوْمَ
will be hung about their necks	what they covetously withheld	[of it]	(on the) Day
الْقِيَمَةِ	وَلِلَّهِ مِيرَاثُ	السَّمَوَاتِ	وَالْأَرْضِ
(of) Resurrection	and for Allah (is the) heritage	(of) the heavens	and the earth
وَاللَّهُ	يَعْمَلُونَ خَيْرًا	لَقَدْ سَمِعَ اللَّهُ	قَوْلَ
and Allah	(is) Well-Acquainted with what you do	indeed Allah has heard	(the) saying
الَّذِينَ قَالُوا	إِنَّ اللَّهَ فَقِيرٌ	وَنَحْنُ	أَغْنِيَاءُ
(of) those who said	verily Allah (is) poor	and we	(are) rich
مَا قَالُوا	وَقَتْلَهُمْ	الْأَنْبِيَاءَ	بِعِزِّ
what they have said	and their killing	(of) the Prophets	in defiance
وَنَقُولُ	ذُوقُوا عَذَابَ	الْحَرِيقِ	
and We shall say	taste (the) torment	(of) burning Fire	

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِّلْعَبِيدِ ﴿١٨٢﴾ الَّذِينَ قَالُوا إِنَّ اللَّهَ عِهْدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ

قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِ يَابِلَيْنَتٍ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٢﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا يَابِلَيْنَتٍ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٣﴾

182. This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves. 183. Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?" 184. Then if they deny you (O Muhammad ﷺ), so were Messengers denied before you, who came with *Al-Baiyyināt* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

ذَٰلِكَ	بِمَا قَدْ مَتَّ أَيْدِيكُمْ			وَأَنَّ اللَّهَ لَيْسَ	بِظَلَامٍ
that	(is because) of what your hands sent before			and that Allah is never	unjust
لِّلْعَبِيدِ ﴿١٨٢﴾	الَّذِينَ قَالُوا	إِنَّ اللَّهَ	عَهْدًا إِنَّا		
to (His) slaves	those who said	verily Allah	has taken our promise		
أَلَّا نُؤْمِنَ	لِرَسُولٍ	حَتَّىٰ يَأْتِينَا	بِقُرْبَانٍ	تَأْكُلُهُ	
that we shall not believe	in any Messenger	until he brings to us	an offering	devours it	
النَّارُ	قُلْ	قَدْ جَاءَكُمْ	رُسُلٌ	مِّن قَبْلِي	يَابِلَيْنَتٍ
the fire	say	verily came to you	Messengers	before me	with clear signs
وَبِالَّذِي قُلْتُمْ	فَلِمَ قَتَلْتُمُوهُمْ		إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾		
and with what you speak of	then why (did) you kill them		if you are truthful		
فَإِنْ كَذَّبُوكَ	فَقَدْ كَذَّبَ رَسُولٌ		مِّن قَبْلِكَ		
then if they have rejected you	so indeed were Messengers rejected		before you		
جَاءُوا يَابِلَيْنَتٍ	وَالزُّبُرِ	وَالْكِتَابِ	الْمُنِيرِ ﴿١٨٤﴾		
who had come with clear signs	and the Scripture	and the Book	(the) illuminating		

كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَن زُحِرَ

عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْغُرُورِ ﴿١٨٥﴾
 تَبْلُوكَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلِتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا
 الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا
 وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨٦﴾

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). 186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allāh; but if you persevere patiently, and become *Al-Muttaqūn* (the pious) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

كُلُّ	نَفْسٍ	ذَائِقَةً	الْمَوْتِ	وَأِنَّمَا تُوفَّوْنَ أَجُورَكُمْ	يَوْمَ
every	person	(shall) taste	death	and only you shall be paid your rewards	(on the) Day
الْقِيَمَةِ	فَمَنْ رُحِّحَ	عَنِ النَّارِ	وَأَدْخَلَ الْجَنَّةَ		
(of) Resurrection	then who was drawn away	from the Fire	and was admitted to Paradise		
فَقَدْ فَازَ	وَمَا الْحَيَاةُ	الدُّنْيَا	إِلَّا مَتَعُ		
then indeed he is successful	and (is) nothing	(of) this world	except (the) enjoyment		
الْغُرُورِ	تَبْلُوكَ فِي أَمْوَالِكُمْ	وَأَنْفُسِكُمْ			
(of) illusory (deception)	you would certainly be put to test in your wealth	and your lives			
وَلِتَسْمَعَنَّ	مِنَ الَّذِينَ	أُوتُوا الْكِتَابَ	مِنْ قَبْلِكُمْ		
and you shall certainly hear	from those who	have been given the Book	before you		
وَمِنَ الَّذِينَ أَشْرَكُوا	أَذًى	كَثِيرًا	وَإِنْ تَصْبِرُوا		
and from those who practiced polytheism	hurtful things	many	and if you remain patient		
وَتَتَّقُوا	فَإِنَّ ذَلِكَ	مِنْ عَزْمِ	الْأُمُورِ		
and become pious	then indeed that	(is) from great	matters		

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ
وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ
يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

187. (And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. 188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from the torment, and for them is a painful torment.

وَأِذْ أَخَذَ اللَّهُ		مِيثَاقَ	الَّذِينَ	أُوتُوا الْكِتَابَ	
and (remember) when Allah took		a covenant	(of) those who	were given the Scripture	
لَتُبَيِّنُنَّهُ		لِلنَّاسِ	وَلَا تَكْتُمُونَهُ	فَنَبَذُوهُ	
(that) you certainly explain it		to people	and you hide it not	but they threw it away	
وَرَاءَ	ظُهُورِهِمْ	وَأَشْرَوْا	بِهِ	ثَمَنًا	قَلِيلًا
behind	their backs	and bought	with it	a gain	little
مَآ يَشْتَرُونَ ﴿١٨٧﴾		لَا تَحْسَبَنَّ الَّذِينَ		يَفْرَحُونَ	
what they buy		you think not (that) those who		rejoice	
بِمَا أَتَوْا		وَيُحِبُّونَ	أَنْ يُحْمَدُوا	بِمَا	
in what they have brought (done)		and they love	that they are praised	for what	
لَمْ يَفْعَلُوا		فَلَا تَحْسَبَنَّهُمْ		بِمَفَازَةٍ	
they (did) not do		so you think not (that) they		(will) escape	
وَلَهُمْ		عَذَابٌ	أَلِيمٌ ﴿١٨٨﴾	مِنَ الْعَذَابِ	
and for them		(is) a torment	painful	from the torment	

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

189. And to Allāh belongs the dominion of the heavens and the earth, and Allāh has power over all things. 190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. 191. Those who remember Allāh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

وَلِلَّهِ مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ ۖ	وَاللَّهُ	عَلَىٰ كُلِّ
and for Allah (is the) dominion	(of) the heavens	and the earth	and Allah	over every
شَيْءٍ	قَدِيرٌ ﴿١٨٩﴾	إِنَّ	فِي خَلْقِ	السَّمَوَاتِ
thing	(is) All-Powerful	indeed	in (the) creation	(of) the heavens
وَاخْتِلَافِ	اللَّيْلِ	وَالنَّهَارِ	لَآيَاتٍ	لِّأُولِي
and (in the) alternation	(of) night	and day	(are) verily signs	for men
الَّذِينَ يَذْكُرُونَ اللَّهَ	قِيَمًا	وَقُعُودًا	وَعَلَىٰ جُنُوبِهِمْ	وَيَتَفَكَّرُونَ
those who remember Allah	standing	and sitting	and (lying) on their sides	and they reflect
فِي خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	رَبَّنَا	مَا خَلَقْتَ هَذَا
on (the) creation	(of) the heavens	and the earth	our Lord	You (did) not create this
بَطْلًا	سُبْحَنَكَ	فَقِنَا	عَذَابَ	النَّارِ ﴿١٩١﴾
(in) vain	Glory be to You	then save us	(from the) torment	(of) the Fire

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا

وَكَفَّرَ عَنَّْا سَيِّئَاتِنَا وَتَوَقَّأْنَا مَعَ الْآبِرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zālimūn* (polytheists and wrongdoers) find any helpers. 193. "Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrār* (the pious believers of Islamic Monotheism). 194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

رَبَّنَا	إِنَّكَ	مَنْ	تُدْخِلُ النَّارَ	فَقَدْ أَخْزَيْتَهُ
our Lord	verily [You]	whom	You admit to the Fire	then surely You disgraced him
وَمَا	لِظَالِمِينَ	مِنْ أَنْصَارٍ ﴿١٩٣﴾	رَبَّنَا	إِنَّا سَمِعْنَا
and (there will be) not	for the wrongdoers	any helpers	our Lord	indeed we heard
مُنَادِيًا	يُنَادِي لِلْإِيمَنِ	أَنَاءِ آمِنُوا	بِرَبِّكُمْ	فَأَمَنَّا
a crier	calling to the Faith	that believe	in your Lord	so we have believed
رَبَّنَا فَاعْفُ	لَنَا	ذُنُوبَنَا	وَكَفِّرْ	عَنَّا
our Lord so forgive	[for] us	our sins	and expiate	from us
وَتَوَقَّأْنَا	مَعَ	الْآبِرَارِ ﴿١٩٣﴾	رَبَّنَا	وَءَاثِنَا
and make us die	with	the truly virtuous	our Lord	what [and] grant us
وَعَدْتَنَا	عَلَى رُسُلِكَ	وَلَا تُخْزِنَا	يَوْمَ	
You promised us	through Your Messengers	and (do) not disgrace us	(on the) Day	
الْقِيَمَةِ	إِنَّكَ	لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾		
(of) Resurrection	indeed You	never violate (Your) promise		

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنْتُمْ بُعِثْتُمْ مِّنْ بَعْضٍ فَاذْهَبُوا هَاجِرُونَ وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقَتِلُوا

لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخَلْنَاهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

195. So, their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be they male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allāh, and with Allāh is the best of rewards."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ	(of) a worker (do) not let go to waste labour that I their Lord [to] them so answered
مِنْكُمْ مِّن ذَكَرٍ أَوْ أُنثَىٰ بَعْضُكُمْ	so those who emigrated (is) from (the) other each of you or female from male of you
فَالَّذِينَ هَاجَرُوا	in My Cause and were persecuted from their homes and were driven out
وَأُذُوا	and were killed and who fought
وَقَتَلُوا	surely I will remit from them and were killed and who fought
وَقَتَلُوا	their evil deeds
سَيِّئَاتِهِمْ	and would certainly admit them
وَلَا أَذْخَلْنَاهُمْ	a reward [the] rivers flow under them (to) Gardens
جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا	from (the) Presence (of) Allah
مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾	(of) rewards (is the) best with Him and Allah

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. 197. A brief enjoyment; then their ultimate abode is Hell; and

worst indeed is that place for rest. 198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise) ; therein are they to dwell for ever, an entertainment from Allāh; and that which is with Allāh is the best for Al-Abrār (the pious believers of Islamic Monotheism).

لَا يَغُرَّتْكَ		تَقَلُّبُ		الَّذِينَ كَفَرُوا	
let not deceive you		(the) fluctuation (free disposal)		(of) those who disbelieved	
فِي الْبَلَدِ ﴿١٩٦﴾	مَتَعُ	قَلِيلٌ	ثُمَّ مَا وَنَهُمْ	جَهَنَّمَ	
in the land	an enjoyment	brief	then their destination	(is) Hell	
وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾	لَكِنَّ الَّذِينَ	اتَّقُوا رَبَّهُمْ	لَهُمْ	جَنَّاتُ	
and worst is the resting place	but those who	fear their Lord	for them	(are) Gardens	
تَجْرَى مِنْ تَحْتِهَا	أَلَّا نَهْرُ	خَالِدِينَ	فِيهَا	نُزُلًا	
flowing under them	the rivers	they (would) dwell forever	therein	a hospitality	
مِّنْ عِنْدِ اللَّهِ	وَمَا	عِنْدَ اللَّهِ	خَيْرٌ	لِّلْأَبْرَارِ ﴿١٩٨﴾	
from (the) Presence (of) Allah	and that which	(is) with Allah	(is) best	for the righteous	

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh. They do not sell the Verses of Allāh for a little price, for them is a reward with their Lord. Surely, Allāh is Swift in account. 200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so that you may be successful.

وَإِنَّ	مِنْ أَهْلِ	الْكِتَابِ	لَمَنْ
and certainly	among (the) people	(of) the Scripture	surely (there are those) who

يُؤْمِنُ بِاللَّهِ		وَمَا أُنْزِلَ		إِلَيْكُمْ		وَمَا أُنْزِلَ	
believe in Allah		and what has been revealed		to you		and what has been revealed	
إِلَيْهِمْ		خَاشِعِينَ لِلَّهِ		لَا يَشْتَرُونَ		بِعَايَاتِ اللَّهِ	
to them		they bow to Allah in humility		they (do) not sell		(the) Verses (of) Allah	
ثَمَنًا		لَهُمْ		أَجْرُهُمْ		عِنْدَ رَبِّهِمْ	
(at) a price		for them		(is) their reward		their Lord	
سَرِيعٌ		يَتَّيَّهَا		الَّذِينَ ءَامَنُوا		أَصْبِرُوا	
(is) Swift		O (you)		who believe		be steadfast	
وَرَابِطُونَ		وَاتَّقُوا اللَّهَ		لَعَلَّكُمْ تَفْلِحُونَ		وَصَابِرُونَ	
and stand firm as guards		and fear Allah		so that you may be successful		and [be] patient	